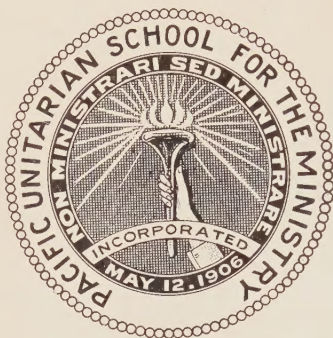


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HAND-BOOK ON MORMONISM.

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THE COMPILER'S PREFACE.

The times demand such information as is found in the "Hand-Book on Mormonism." It has, therefore, been compiled to meet a public necessity.

Some of the articles were written years ago, but the positions then taken have been verified.

The compiler has not been influenced by personal considerations, either in the original design, or in the selection of the articles.

The argument is against the system, and not against the individual. The time will come, and it is not far distant, when the masses of the Mormon people will realize that their truest friends are those who are now so earnestly fighting for religious liberty, free schools, free speech, and a free press.

Let it be distinctly understood that the "Gentiles" in Utah wage no war against any religion as a personal belief; but that they are uncompromising in their opposition to a priestly despotism which, under the garb of ecclesiastical authority, is endeavoring to destroy our dearest institutions.

They are not a greedy, "marauding set." They are not seeking position or personal gain in their earnest defence of American principles. We have been a citizen of Salt Lake City for the last seven years, and we know of what we speak when we say that there is not a prominent Gentile in Utah who would deprive the Latter-day Saints of a single religious or political right. All we ask is that the so-called Mormon Church take its place in society as a law-abiding organization, and that its functions be purely ecclesiastical. To secure this end we intend to battle, honestly, manfully, and patriotically. When this is done in good faith, not only for the present, but for all the future, we guarantee that the Gentiles of Utah, in the spirit of the golden rule, burying all the past, will be the foremost to accord to every member of that church every right that belongs to a loyal American citizen.

We believe the public will find in the Hand-Book that which will convince any candid mind that Utah Mormonism is not only a fraud, but a dangerous enemy to American republicanism, and a hindrance to progressive humanity.

J. M. COYNER.

PUBLISHERS' NOTE.

It was the first intention of the publishers to issue only a few thousand copies of the Hand-Book, on heavy book paper, to be used as a book of reference, and retailed at 50 cents apiece; but as soon as the circulars were issued, announcing its publication, there came a general request that the Hand-Book be scattered broadcast all over the country, by the tens of thousands as soon as possible, and, at the lowest possible price. In response to this request we have issued an edition of 21,000 copies, and put the retail price at twenty-five cents, or five for one dollar. The necessity of immediately printing this large edition has compelled us to use type somewhat worn and paper of an inferior quality, but this objection will be removed in future editions.

The Hand-Book will be published at Salt Lake City to accommodate the Western, and at Chicago and Cincinnati to accommodate the Eastern trade.

All orders sent to HAND-BOOK PUBLISHING Co., at any one of the above places, will receive prompt attention. Those who have sent in 50 cents will receive two copies, and those who have ordered by the dozen will have their orders filled at \$2.20 per dozen.

A liberal discount will be given to newsdealers.

As the information found in the Hand-Book is what seems to be called for by the public, we request every patriotic citizen to aid us in giving it a wide circulation.

HAND-BOOK PUBLISHING CO.

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The Origin of Mormonism.

A Paper read by Mrs. Dr. Horace Eaton, of Palmyra, N. Y., at the Union Home Missionary Meeting held at Buffalo, N. Y., May 27th, 1881, over which Mrs. J. L. Graham, of New York, presided.

DEAR SISTERS :—A ride of less than three hours over the New York Central, due east, will bring you to the town of Palmyra, in the vicinity of which the system of Mormonism was initiated. In this town it has been my privilege to reside for the last thirty-two years. I speak to you from credible testimony. Western New York has strong soil, and rank weeds are incidental to strong soil. We must own the deceivers. "They went out from us, but they were not of us." The deceived were elsewhere.

As far as Mormonism was connected with its reputed founder, Joseph Smith, always called "Joe Smith," it had its origin in the brain and heart of an ignorant, deceitful mother. Joe Smith's mother moved in the lowest walks of life, but she had a kind of mental power, which her son shared. With them both the imagination was the commanding faculty. It was vain, but vivid. To it was subsidized reason, conscience, truth. Both mother and son were noted for a habit of extravagant assertion. They would look a listener full in the eye, and, without confusion or blanching, would fluently improvise startling statements and exciting stories, the warp and woof of which were alike sheer falsehood. Was an inconsistency alluded to, nothing daunted, a subterfuge was always at hand. As one old man, who knew them well, said to me, "You can't face them down. They'd lie and stick to it." Many of the noblest specimens of humanity have arisen from a condition of honest poverty; but few of these from one of dishonest poverty. Agur apprehended the danger, when he said, "Lest I be poor and steal." Mrs. Smith used to go to the houses of the village and do family washings. But if the articles were left to dry upon the lines, and not secured by their owners before midnight, the washer was often the winner—and in these nocturnal depredations she was assisted by her boys, who ravored in like manner poultry yards and grain bins. Her son Joe never worked save at "chopping bees" and "raisings," and then whiskey was the impetus and the reward. The mother of the high-priest of Mormonism was superstitious to the last degree. The very air she breathed was inhabited by "familiar spirits that peeped, and wizards that muttered." She turned many a penny by tracing in the lines of the open palm the fortunes of the inquirer. All ominous signs were heeded. No work was commenced on Friday. The moon over the left shoulder portended calamity; the breaking of a mirror, death. Even in the old Green Mountain State, before the family emigrated to the Genesee country (the then West), Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genius" of their nine children. So it was established that Joseph should be the prophet. To such an extent did the mother impress this idea upon the boy, that all the instincts of childhood were restrained. He rarely smiled or laughed. "His looks and thoughts were always downward bent." He never indulged in demonstrations of fun, since they would not be in keeping with the profound dignity of his allotted vocation. His mother inspired and aided him in every scheme of duplicity and cunning. All acquainted with the facts agree in saying that the evil spirit of Mormonism dwelt first in Joe Smith's mother.

Bad books had much to do with the origin of Mormonism. Joe Smith could read. He could not write. His two standard volumes were "The Life

of Stephen Burroughs," the clerical scoundrel, and the autobiography of Capt. Kidd, the pirate. This latter work was eagerly and often perused. There was a fascination to him in the charmed lines:

" My name was Robert Kidd,
As I sailed, as I sailed,
And most wickedly I did,
And God's laws I did forbid,
As I sailed, as I sailed."

At the early age of fifteen, while watching his father digging a well, Joe espied a stone of curious shape. It must have borne resemblance to the stone foot of Budha, which Mrs. House tells us of, at Bangkok, Siam. All the difference, this was smaller, like a child's foot. At any rate, it has left foot prints on the sands of time. "This little stone was the acorn of the Mormon oak." This was the famous Palmyra "seer" or "peek stone," with which Joseph Smith did most certainly divine. Being before instructed by his mother, he immediately set up a claim to miraculous power. In a kneeling posture, with a bandage over his eyes, so luminous was the sight without it, with the stone in a large, white stove-pipe hat, and this hat in front of his face, he saw things unutterably wonderful. He could reveal, full too well, the place where stolen property or wandering flocks could be found. Caskets of gold stored away by the Spaniards, or by his hero, the redoubtable Captain Kidd, coffers of gems, oriental treasures, the "wealth of Ormus and of Ind," gleamed beneath the ground in adjacent fields and woodlands. Digging became the order of the night, and sleep that of the day. Father and brothers, decayed neighbors—all who could be hired with cider or strong drink—we organized into a digging phalanx. They sallied forth in the darkness. Solemn ceremonies prefaced the work. Not a sod was disturbed by the spade till Joe's mystic wand, the witch hazel, guided by the sacred stone, pointed out the golden somewhere. Entire silence was one condition of success. When hours had passed away, and the answering thud on the priceless chest was about to strike the ear, some one, in a rapture of expectancy, always broke the spell by speaking—the riches were spirited away to another quarter, and the digging must be resumed another night. Thus matters went on for seven or eight years. Little or no attention was paid to the performances of Smith near his home. Lovers of the marvelous from other towns now and then came in to see and hear something new. People from greater distances visited the several excavations and wondered. Newspapers heralded and ridiculed. But so far it amounted to nothing, unless it created a certain atmosphere heavy with myth and mystery, favorable to future developments.

The perseverance of Joe Smith was equal to his audacity. Both were boundless. But he alone could never have wrought out the institution of Mormonism. Here we have "black spirits, red spirits, and gray." Early in the summer of 1827, a "mysterious stranger" seeks admittance to Joe Smith's cabin. The conferences of the two are most private. This person, whose coming immediately preceded a new departure in the faith, was Sidney Rigdon, a backsliding clergyman, at this time a Campbellite preacher in Mentor, Ohio. Now we have "a literary genius behind the screen." Rigdon was versatile in his gifts, had a taste for theological and scientific discussion, was shrewd, wily, deep, and withal utterly unprincipled. Soon after his appearance on the stage, Mormonism begins to assume "a local habitation and a name." Now the angel talks more definitely to Smith, tells him all his sins are pardoned, that none of the sects are accepted of God as his church, but that he shall establish one the Almighty will own; that the North American Indians are a remnant of the Israelites; that hidden beneath the ground are their inspired writings; that these are to be entrusted to him, and to him only, as none other can see them and live. In the stillness of night, Smith

seeks alone his hill-top of Curmora, an eminence four miles south of Palmyra, eight north of Canandaigua. Confronted by the very pyrotechnics of Pluto, he averred that he obtained from that place a series of golden plates, on which were written in hieroglyphics the records so important in the new dispensation. Accompanying the plates is a pair of huge spectacles, the Urim and Thummim, by the aid of which the tablets are to become available. He soon finds it convenient to visit relatives in Pennsylvania, in which State Rigdon was then sojourning. After a while he returns with an accurate translation. He appeals to the cupidity of a rich farmer, a semi-monomaniac, and prevails upon him to mortgage his estate to pay for the printing. Here is a copy taken off in sheets from the first edition, kindly loaned me by Major John Gilbert, of Palmyra, the venerable printer, who finished the work in 1830.

But who wrote the book? Surely not Smith or Rigdon. We will go back to the time when Joe Smith lay in his cradle in Sharon, Vt. In 1809, a Congregational minister, Rev. Solomon Spaulding, a graduate of Dartmouth College, left his native State of Vermont, sojourned awhile in ours, and then sought the more genial climate of Conneaut, Ashtabula county, Ohio. He was obliged, by the state of his health, to abandon preaching. The cast of his mind was peculiar. He often diverted himself by writing romances on different subjects. The mounds of that section of Ohio then attracted much attention. Mr. Spaulding was intensely interested in their study, and even opened up one near his own dwelling. He adopted the theory that these mounds were evidences of the existence of an extinct race, higher in the scale than the American aborigines. He wrote a story in Biblical phraseology, delineating in a fanciful manner the wanderings, wars, exploits and fate of this primeval people. He afterward removed to Pittsburg, Penn. Some said to him as John Bunyan's friends to the dreamer, "Print it." He left it with a publisher in Pittsburg, by the name of Patterson. For some reason it never went to press. After three years it was returned to its author, who died in 1816. Without doubt, Mr. Spaulding's romance, entitled, "The Manuscript Found," is the Golden Bible, or Book of Mormon.*

But how came Rigdon or Smith, or both, in the possession of Mr. Spaulding's book? Here we have not absolute certainty. There were two or three ways in which the men and the book could have been brought together. This is common to each—by theft.

Smith was at one time servant or teamster in the family of William H. Sabine, Esq., the brother of Mrs. Spaulding, and could easily have had access to this manuscript in an unlocked trunk in the garret of Mrs. Sabine's house. It is generally believed, however, that Rigdon, while a journeyman printer in the office of Patterson, copied Mr. Spaulding's story; that by some means he heard of Smith, knew his man even at a distance, and was sure Smith's idiosyncracies would just fit in with his own purpose of carrying out a foul and lucrative imposture. There was a ubiquitous tin peddler in those days, by the name of Parley P. Pratt. He knew everybody in Western New York and Northern Ohio. He was a member of Rev. Sidney Rigdon's church in Mentor, Ohio. Perhaps Pratt was the carrier-vulture who told Rigdon of the money-digger, Smith.

The mildest criticism that can be passed upon Mr. Spaulding's fancy sketch is, that the interest is not well sustained, and that it indicates the languor and hectic of the physical decline of its author. But it is hardly fair to speak of the intellectual merits of a book which was, without question, grossly altered by Rigdon and Smith, to adapt it to the code of the Latter-Day Saints. When new commands were given by the angel, whether to institute the order of the priesthood of Melchizedek, or to engraft on the system permission for the polygamous or the spiritual marriage, Rigdon's pen was ever ready to issue the encyclical, simulating Mr. Spaulding's Hebraic idioms.

*See SCRIBNER'S MONTHLY, August, 1880.

Mormonism fairly started, Smith prophesied, Rigdon and Pratt preached, Cowdery baptized, Harris paid. But no prophet is accepted in his own country. Converts came in tardily. The angel said, "Move forward to Kirtland, Ohio." This was near Rigdon's old parish. From this place they were soon expelled by the righteous indignation of an outraged people. Is there any significance in the fact that the Ohio Mormon encampment was located but a few miles from the home of our beloved President Garfield? Had their disgraceful career in this State anything to do with the manly words of the inaugural? Our President "knoweth of these things. We are persuaded that none of these things are hidden from him." God grant that he may have "come to the kingdom for such a time as this."

Those who originated Mormonism now stand before the tribunal of that Being who has threatened to silence "lying lips." In 1844, Joe Smith, when but thirty-six years old, was assassinated in Nauvoo, Ill. Parley P. Pratt died in the same manner, in Arkansas, in 1856 or 1857. After Smith's decease, Rigdon naturally aspired to the dictatorship. But he was defeated by Brigham Young, was expelled from the church, and given over by Brigham to the buffetings of Satan. Rigdon has since died, as far as we know, without penitence or confession.

An apology might be offered for the above puerile and revolting statements, were they not connected with the beginning of the institution of Mormonism, which, as another has remarked, "presents a problem which the wisest politician has failed to solve, and whose outcome lies in the mystery of the future."

The women of the Synods of Western New York are doing much for Utah. Aware that the poisonous virus went out from us, we feel that there is a relevancy, a fitness, in our following it with the counteracting, neutralizing, healing antidote, the gospel of our Lord Jesus Christ. And in this work we are assured we have the co-operation of the women of our entire church.

This is of a kind, dear sisters, that goeth not out, but by prayer and fasting. Prof. Coyner, our missionary at Salt Lake City, thus analyzes it:

"Mormonism is made up of twenty parts. Take eight parts diabolism, three parts of animalism from the Mohammedan system, one part bigotry from old Judaism, four parts cunning and treachery from Jesuitism, two parts Thugism from India, and two parts Arnoldism, and then shake the mixture over the fires of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

It numbers over 200,000. Its Book of Mormon is translated into many tongues. It has eighty-two churches in Great Britain, and 7000 converts in the Sandwich Islands. There are proselytes in every clime. Its representative has been honored in the halls of Congress, and has a defence in the "North American Review."

For the sake of our bewildered, deluded sisters, snared in an evil time; for the sake of the country we love, let us labor, and pray, and give for Utah.

We are encouraged to work for the speedy overthrow of this gigantic bulwark from the very nature of its origin. Its basis is not truth, but falsehood. Every stone cries out of its wall, "Deceit, deceit." Every beam out of its timber answers back, "deceit." May the words of a true prophet be fulfilled without blood, by the breath of Jehovah's mouth and the brightness of His coming.—"Because they have seen vanity and lying divination, saying, 'The Lord saith,' and they have made others to hope that they would confirm the word—therefore mine hand shall be against the prophets that see vanity and divine lies, because, even because they have seduced my own people. And one built up a wall and others daubed it with untempered mortar. Therefore, saith the Lord God, I will even rend the wall with a stormy wind in my fury. So I will break down the wall and bring it down to the ground, so that the foundation thereof shall be discovered. And it shall fall. And I will say unto you, the wall is no more, neither they that daubed it."

Letters on Mormonism.

Any question that involves the morals of a nation is certainly worthy of a place in the minds of thinking men and in the columns of an enlightened press. I, therefore, in a series of short letters, propose to prove three propositions: *First*, That if something is not done by Congress to check the progress of the Mormon Church, it will, ere ten years have elapsed, control our Government. *Second*, That the animus of the Mormon Church is in direct opposition to that of our Government. *Third*, That the tendency of the teachings and practices of the leaders is to check true progress, develop immorality and crush out the manhood of humanity.

THE WORKINGS OF THE CHURCH.

Having been a resident of the Territory for nearly four years, my position as principal of one of the leading schools has given me a good opportunity to observe the workings of the religion of the so-called "Latter-day Saints" or Mormons. And while the truth will require me to say some things that may seem severe, yet I wish them to be regarded as applying to the system and not to individuals; for in all my intercourse with the people nothing has occurred to cause me to have ill-will toward anyone. Yet I well know that the spirit of the Mormon Church is the same to-day that it was twenty years ago, when to have occupied the position I now hold would have caused the forfeiture of my life. I am also well assured that if the Mormon Church ever again obtains absolute control in this Territory, all non-Mormons, however noble their work, however pure their lives, or however self-sacrificing their labors, will be compelled either to bow the knee to the God of the Mormons or flee the country.

In proving my first proposition, I shall first speak of the nature of the organization of the Mormon Church, leaving its doctrines to be considered under my third proposition; *second*, the means it has under its control; *third*, what it proposes to do; *fourth*, how it is carrying out its plans. The Mormon Church is one of the best organized systems in the world. The cunning of the devil and the sophistry of error are so mingled with truth as to make it one of the most powerful agencies to delude the ignorant.

THE HEAD OF THE MORMON HIERARCHY.

Is the first president. Joseph Smith and Brigham Young occupied this position. John Taylor, who was formerly president of the council of the twelve apostles, is now the head of the church. The first president with the council of the twelve form the Mormon hierarchy. Their power is absolute; their word is law. The people are divided into stakes, or large districts. There are twenty stakes, corresponding very nearly to the twenty counties. A president with two counselors presides over each stake. The stakes are divided into wards; there are some two hundred and thirty wards in Utah. Twenty-one of these are in Salt Lake City. A bishop with his two counselors presides over each ward. The wards are divided into small districts, and teachers and deacons are appointed over these, whose duty it is to visit each individual each month and find out all about his affairs, both temporal and spiritual. These report to the bishops, who report to the presidents of stakes, who in turn report to the council of the twelve. Besides these officers there are elders, seventies, high priests, lesser priests, etc.; each in his own order and rank carries out the behests of the hierarchy. There are over

TWENTY THOUSAND OFFICERS

reported as belonging to the church; that is, two out of every five men hold

an office, either of honor or emolument. Each of these has a hope that if he is faithful to his masters he will be in time promoted. It is true these officers are elected each year, but all nominations are by the higher powers, and all that is left for the people to do is to ratify what the leaders have done. I doubt if it ever occurred in the Territory that such nomination was not ratified.

It can thus be seen that the organization, from the first president down to the servant girl, is complete; and by means of the Deseret telegraph, which runs to the house of each bishop in all the prominent districts of the Territory, the hierarchy can at any time make a "corner" on anything, either temporal or spiritual.

J. M. COYNER.

Salt Lake City, Nov. 10th, 1879.

Having shown the nature of the church organization of the Mormons, I shall now speak of the means that this Church has to carry out its purposes. These may be regarded under two heads, temporal and spiritual.

TEMPORAL POWER OF THE CHURCH.

The church has an income of about \$1,000,000 from all sources. Much more than this is paid by the people, but the rest is consumed by the *tax gatherers* before it reaches the church's treasury. There are three things that are required of every true Mormon: Obey the priesthood in all things, be baptized and pay tithing. These three things constitute the Mormon moral law. He may violate daily every command in the decalogue, but if he can say "shibboleth" in regard to these three things, Peter must open the gate of the New Jerusalem and give him a high seat among the blessed. This tithing is used for the glory of the church. Are Congressmen to be bought, the church bank is opened; are Presidents, Vice-Presidents, Senators, Members of the House, Cabinet Officers, Generals in the Army to be entertained, wine and dined, as they pass our city, either east or west—the Church *gladly* foots all such bills. Is a Mormon arrested on the charge of committing high crimes against the laws of the land, the Church pays high fees for securing the best legal talent that money can get to defend him. Are newspapers to be subsidized, either to defend the system or at least to pass it over in silence, the Church is ready to pay liberally. In other words, if the Church can find any opening where money can be used for the advancement of its interests, the money is forthcoming, on the ground that the end sanctifies the means.

Besides the tithing fund are the Temple fund, the poor fund, etc.—devices to raise money, either to advance the interests of the Church or for the aggrandizement of the head leaders. This money is not only collected in Utah, but in all parts of the world where the Mormons are found.

Twenty years ago large sums were raised in the Old World to pay for the glass and shingles of the Salt Lake Temple, which is now only half done, although it has been in process of erection for twenty-five years. But not only must the true Mormon pay his tithing, but if called upon by the Church (the hierarchy), must give his all for the advancement of the cause. If A. B. is called to go on a mission to the Old World, he must, if needs be, sell his last cow to get the means to pay his expenses, though his family should be left entirely destitute; and he is taught to believe that the greater the sacrifice, the greater the glory in the next world.

Thus we see that the Mormon Church has all the means needed to carry on its plans, both at home and abroad. But while its temporal resources are great, its so-called spiritual resources are not less efficient.

SPIRITUAL POWER OF THE CHURCH.

At each Annual Conference a long list of persons is selected to go on a mission to the nations; and at any time the priesthood in council can appoint

other persons to go on these missions. It is said that there are about three hundred of these missionaries constantly in the field. They go to all parts of our country, gathering up the restless and disaffected elements of society; to all parts of the Old World, and also to the isles of the sea. As each missionary collects his converts, they are sent to Utah, arriving here each season by the thousands. It is stated that ten thousand have come this year. This, we think, is over-estimated, but the emigration is on the increase. It is true that the emigrants, as a general thing, are the scum of society, but their very ignorance fits them for being the better Mormons. But alas, for the future of our country! when such, by their votes, have the balance of power in our nation.

This large emigration is under the complete control of the Church, and when it reaches here it can be sent to any place it is thought best. If a colony is started in Arizona, and it is thought best to enlarge it, the emigration is sent thither. If the readers of the *Journal* think that all the Mormons are in Utah, they are much mistaken. They are found in Idaho, Nevada, Arizona, Wyoming and New Mexico. But every settlement is made, wherever it may be, under the direction of the Church, and has all the equipments of the priesthood. But not only is the foreign emigration under the control of the Church, but all home members are subject to the orders of the Church. Does the hierarchy think it needful to send a thousand voters into Idaho, Arizona, or any other locality—the number is distributed among the stakes, and divided out among the wards. Each ward must not only furnish its quota of men, but all the means for the emigration, and soon they are on their way, obeying (as they call it) the counsel of the Lord. Thus it will be seen from the organization of the Church, and the character of the members that compose it, the leaders have every means needed to carry out their plans.

Salt Lake City, Nov. 20, 1878.

JOHN M. COYNER.

In my former letters I treated of the organization of the Mormon Church and the means it had of carrying out its plans. In this letter I propose to consider

THE DESIGNS OF THE CHURCH.

I am aware of the difficulty that surrounds this part of the subject. The Mormon hierarchy is pre-eminently a secret association. Its plans and purposes are never disclosed until their development makes them known. But after years of careful investigation of the subject, collecting and arranging all the statements that I have listened to as made by their prominent speakers, and the current events that have transpired since I have been in the Territory, I am convinced that the plan of the hierarchy is to have Utah admitted as a State at the earliest opportunity, and every available means, both of money and influence, is to be brought to bear to secure this result this winter. This done—Utah a State, with all the peculiarities of the Mormon Church engrafted on its State constitution, its polygamy, its union of Church and State, its priesthood control—two Senators and several Congressmen will thus be secured.

THE NEXT MOVE

Will be to divide Utah into two States, with Salt Lake City for the northern capital, and St. George for the capital of the southern State. This accomplished, will give four Senators. This done, Idaho and Wyoming on the north and Arizona on the south will be so thoroughly colonized as to give the Mormons the balance of power in forming the State governments of these Territories, so that they will undoubtedly ask for admission as Mormon States. New Mexico will follow suit, making six Mormon States, which, when settled by this Mormon foreign emigration, can be carved into half a dozen more. This all depends upon the admission of the first State, and everything is to be

done this winter to accomplish this. They hope to accomplish not only this, but much more.

Every Mormon is taught that the Mormon Church will ultimately overcome not only our own Government, but all nations will become subject to the Mormon hierarchy. Unless something is done to check the progress of this sentiment by the strong hand of the Government, there is serious trouble ahead of us.

J. M. COYNER.

Salt Lake City, Nov. 30th, 1878.

CONCERNING YOUR CORRESPONDENT.

Believing, as I do, that in morals as well as in science the shortest distance between two points is a straight line, I have no disposition to go around my responsibility. But several of my friends who have been in the Territory longer than I have, and who have had much practical experience with the power of the Mormon Church, have advised me to be cautious and to frame my correspondence under an assumed name, so that it would not be known who your correspondent is. But if in my correspondence I write that which is false, I only should bear the responsibility; if I write the truth—truth that I feel in my very nature my countrymen should know—I am cowardly if I dare not face the consequences. So I wish my correspondence to be over my own signature.

Your paper is read by some of the Mormon teachers, and I desire to say to them, through your columns, that if I write aught that they know is untrue, I wish them so correct me, as I know you will cheerfully give them the opportunity to do so. As I said before, I have been treated in all respects as a gentleman should be, by the Mormons, since I have been in the Territory, and have the most kindly personal feelings toward all. My argument is against the system, and not against the individual. I claim for myself the right of free thought, free speech and free pen, subject to the law of the land, and accord to all others the same right. Up to the present time I have quietly pursued my avocation as a teacher, endeavoring to do my part in training the rising generation in the way of right living, and if the Mormon hierarchy had been satisfied to confine themselves to Utah, I should not have changed my policy. But when I am satisfied that it is their intention to carry out their oft-made boast, that they will rule this nation, I feel it my duty, as a loyal, Christian citizen, to most earnestly enter my protest, whatever may be the consequences.

THE DIFFICULTY IN GETTING AT THE TRUTH.

There are several reasons why it is difficult for outsiders to get a correct knowledge of Mormonism. Most correspondents are mere tourists, who make a flying visit to Utah, see a little, hear a little, and then go away and write much. The Gentiles in Utah are here, for the most part, to make money. It does not suit their purpose to run a tilt against the Mormon priesthood, who literally control everything. Therefore, they, as a rule, either keep quiet, or, if they do write on the subject, have so many ifs and buts that they break down the barrier between right and wrong in their attempt to excuse that which should shock the refined nature.

But it may be asked, are the bold, honest defenders of the truth in any danger in Utah, in the present era of freedom, and under the stars and stripes? Let the facts give answer: A few weeks ago, a quiet, peaceable man, a prominent reporter of the *Tribune*, the anti-Mormon paper in this city, was murderously struck down by a midnight assassin, whose intention was to kill. On the 17th of November, Brigham Young, Jr., one of the twelve apostles, and therefore one of the Mormon hierarchy, who are supposed to speak by inspiration, in his address before an audience of several thousand, assembled in the great tabernacle, said:

"What do we care for the Government of the United States? As far as I am concerned, I have had enough of this thing (meaning Gentile opposition), and if I had my way (and if Utah becomes a State, the Mormon hierarchy will have their way), I would say to every Gentile in this city and Territory, You get out of here, or take the consequences!—and it is coming to this."

But what does he mean by the "consequences?" The answer may be found in the massacre of over one hundred men, women and children, whose bones lay bleaching for many years on Mountain Meadows, and who were murdered by those who were led by the Mormon priesthood. In the death of the Aiken brothers and party, whose murderer was defended last summer with the money furnished by the Mormon church, and acquitted by a Mormon jury, although the evidence was sufficient to convict; by the blood of the hundreds of persons that have been slain by the "avening angels," not only in this city, but throughout the Territory; by the mysterious disappearances of many who in the years gone by have left the Territory to escape the dangers that beset them; and by the various forms of persecution that are now practiced by the priesthood wherever it can be done with impunity!

But I do not fear any personal violence, for, while I realize that the spirit of this Mormon tiger is the same now that it was twenty years ago, when to have written what I have now would have caused my death, its claws and teeth are so clipped by the fear of the nation's indignation, that it can only growl and wait for the time, when, under the nurture of Statehood, its claws and teeth will be fully grown.

This letter is an interruption of my regular correspondence, and in my next I may write about one of the most remarkable meetings that has ever been held since the one held in the Garden of Eden, where a woman was one of the chief speakers—a mass-meeting held by some two thousand women, for the purpose of appealing to the world that they might continue to enjoy the "greatest of all blessings," that of polygamy. Is this America, and the nineteenth century, or is it Turkey, and in the dark ages?

J. M. COYNER.

Salt Lake City, December 24th, 1878.

MORMONISM VS. REPUBLICANISM.

I now propose to show that the spirit and practices of the Mormon church are in direct opposition to the genius of true republicanism. It is a recognized fact that, while our nation is a Christian, it is not religious in the sectarian view; that, while our laws are based on the self-evident principles of individual rights and correct social relations, and have for their model that grand moral code, whose author is He who said, "I came not to destroy the law, but to fulfill it," yet they differ from those of almost every other nation, in that they do not recognize any binding form of religious doctrine or worship. The Church and State are, and must necessarily be, for the good of the commonwealth, separate and distinct. But Mormonism unites Church and State. The Mormon church claims direct revelation from Jehovah, in all things, both temporal and spiritual. One of their prominent speakers said, not long since, in a public address:

"For my part, I cannot see where the temporal ends and the spiritual begins. The administration of my temporal affairs and the temporal affairs of my neighbors is as much the subject of church control as the so-called church affairs."

The Mormon polity claims to be theocratic, i. e., as was the old Jewish government, and is, therefore, in its very nature, opposed to democracy. Every clear-minded Mormon recognizes this fact. He must admit that there is an irrepressible conflict between their theory and practice, and that of the government under whose banner they live. If Utah was a State, her govern-

ment would be as complete a theocracy as it would be possible for the Mormon priesthood to make it and not come in direct conflict with the general government. It is true they claim that they preach obedience to the laws of the land, the same as did Mohammed in the first years of his pretended mission; but history furnishes us no instance where religious fanaticism, when it obtained power, remained law-abiding. Give any body of religious fanatics political power, it matters not whether they be Pagan, Mohammed or Christian, and it will ride over constitutional law, individual rights and social relations with impunity.

THE DOCTRINE OF REVELATION

Is a dangerous one, in the hands of shrewd, designing men. The first revelations of the Mormon elders were clear and positive against polygamy. But when these elders, to cover certain irregularities, found it necessary to change their tactics, a new revelation came, permitting plurality of wives, and in course of time other revelations, showing that there could be no true celestial glory outside of polygamy. So in regard to obedience to human government, —this doctrine of Divine revelation once admitted to be true, and constitutional law becomes void by the the pretended "thus saith the Lord." The spirit of Mormonism is as aggressive and as dogmatic as the spirit of Mohammedanism. "I know I am right; I know you are wrong," is the conclusion of all argument in a Mormon's mind. "If you question, you doubt; if you doubt, you are damned," is Mormon theology in a nutshell. There may be submission to governmental law as long as the weaker church needs the protection of the stronger State; but as soon as the Mormon hierarchy feels it is strong enough to throw off allegiance to the government, or an opportunity presents itself to unite with a foreign foe, it, in my judgment, will not hesitate to draw the sword and teach men by force that they must submit to the supposed will of Jehovah.

RELIGIOUS FANATICISM

Is the most fearful enslaver, for the slave is led captive at will, and is, therefore, of all persons the most hopelessly a bondman. The galley-slave realizes his bondage, feels his fetters, and hears the twang of his master's whip, and longs and plans for a release from his servitude. But he who is enslaved by a mental or moral dogma, while he thinks he is of all men the most free, is in the most fearful condition of slavery. This is the condition of all those who, like the Mormons, are compelled to yield a blind obedience to the teachings of an infallible priesthood; and it must necessarily be the case that all such are unfitted to discharge the duties pertaining to independent citizenship.

Again, Mormonism is a *persistent opponent of republicanism*, from the fact that, while the latter opposes the centralization of power, and makes the individual the king, the former has for its chief corner-stone the dogma of a central power, and a blind submission to that power. He, and he only, is fitted to become a worthy citizen of our commonwealth, who strives to be an independent thinker, and who follows no guide but his own conscientious sense of right and wrong; while he, and he only, is regarded as a good Mormon, who obeys counsel without question or gainsaying. Republicanism develops the manhood of the people; Mormonism crushes that manhood. Republicanism develops the individual home, and draws around the home-circle the sanctifying influences of individual love, united parentage, and confiding faith and trust, the foundation-stones of virtuous society; Mormonism develops the plural home, and destroys the home-circle by banishing individual love, dividing the paternal control, and introducing mistrust and discord. Republicanism develops patriotism and destroys fanaticism; Mormonism develops fanaticism and destroys patriotism.

THE PRACTICE OF THE MORMON CHURCH

Is no better than its theory. Every faithful Mormon, when he takes his en-

dowments, is required to take oaths of obedience to his church; even though the church should direct him to take up arms against his country, loyalty to the church is the first great cardinal doctrine, not only in theory, but in practice; and the practice is only limited by the necessity of the circumstances. Remove these circumstances (United States troops, courts, federal control, etc.), and the Mormons would be a foreign people in every sense of the term.

Nor does the plea of religious belief extenuate the crime of violated law, desecrated homes and destroyed social relations. None but he who is blinded either by selfishness or fanaticism could suppose, that when that grand old Constitution says all shall have the rights of religious freedom, that its wise framers intended that these rights should be exercised in such a way as to destroy the very freedom for which the Constitution was framed. There is no crime in the whole catalogue of national law that might not hide its head safely under such an interpretation of the Constitution.

Salt Lake City, January, 1879.

J. M. COYNER.

PROSECUTION, NOT PERSECUTION.

There is a great difference between prosecution for lawlessness and persecution for righteousness' sake. The Mormons are now crying, "We are persecuted," and they would wish the world to believe that it is for righteousness' sake, while, in fact, there is no disposition, either in Utah or out of it, to persecute them, and, if they were law-abiding citizens, they would be in no danger of prosecution. As a sect, I regard them as having the same right to believe what they please as have the Methodist, Baptist, Congregational or Presbyterian, and I am strongly opposed to any persecution for religious belief. But when any sect, Mormon or otherwise, goes so far in its so-called religious practices as to violate not only the laws of the land, but the established laws of a common civilization, I regard it as my privilege as well as my duty to wage an honest warfare against such practices; nor can I understand why, as a law-abiding citizen, I have not equal right in Utah, the same I formerly had in other States, nor why it should be said to me, because I do not belong to a certain religious sect, or pin my faith to the raiment of a certain leader: "You have no right in this Territory; it belongs to us. We came here when it was a desert, and we intend to have it for our own, and when we get the power we will exercise it."

WOMEN PLEADING FOR POLYGAMY.

I know it is very difficult to avoid prejudice in treating of a subject that is in opposition to our own views. But truth is of more importance than self-interest, and the candid mind will recognize the good, even though it be found in an opponent. When, therefore, I attended, as a reporter, the mass-meeting of the Mormon women, held in the theatre in this city, and called to defend polygamy against the so-called crusade of the Gentile women, who had sent out an appeal to the Christian women of America against polygamy, I went with the determination to reach, if possible, bottom facts. When I was a young man, I read a book entitled, "Fifteen Years Among the Mormons." I was led to believe, from what I there read, that the women of Utah were held by the men in a kind of captivity, not being able to escape from their degradation, on account of the mountain fastnesses and the extended desert that intervened between them and civilization; and I supposed that, as soon as the railroad, with all its non-Mormon influences, had reached Utah, the most of the women would gladly embrace the opportunity of fleeing the country to escape thralldom. But in this I was much mistaken.

WOMAN'S DEVOTION.

The history of Mormonism, from its beginning, shows that the women have been more devoted than the men; and to-day there is more true devo-

tion-to Mormonism from principle's sake among the women then among the men. I was, therefore, not surprised to find the theatre packed from pit to dome with some two thousand women, the most of whom, as shown by the uplifted hands when a vote was taken, were devoted Mormons. It was the most remarkable meeting I ever attended. There were the aged mothers of seventy, who, amid storm and privation, had emigrated among the first to this desert wilderness. There was the grown-up matron, whose life marks the growth of the Mormon power in the Territory. There were also many buxom lassies, some brought up in the Territory, others the last importations from the Old World, many of whom had lately become the third, fourth or tenth wife of an aged elder. There was no excitement, no enthusiasm, but seemingly that fixed determination that causes one to do, suffer, and, if need be, die for what he considers right. The meeting was regularly organized. The president, who was dressed in silk material entirely made in this Territory, spoke readily and fluently for more than half an hour. Among other things, she said: "Polygamy is as essential to woman's happiness as her salvation."

MORMON THEOLOGY

Teaches that all those who are faithful Mormons, living up to the privileges of their religion in this world, and having many wives and numerous children, will be kings in the celestial world, and their wives queens; while those who are not married at all are compelled to be the slaves of those kings. Just think of the Apostle Paul being the servant of Brigham Young throughout the ages of eternity. Those who have but one wife, if they are faithful to the priesthood and pay tithing, will have a home in the celestial world, but will not occupy any place of honor. Hence, if any ambitious woman wishes a place of honor in the celestial world, she must be a polygamous wife. Another, who said she was seventy years of age, said: "I thank God that I am a polygamous wife, that my husband is a polygamist," and she had a "feeling of great pity for those who did not enjoy this good blessing." One old lady said: "I would not abandon it (meaning polygamy) to exchange with Queen Victoria and all her dependencies." The secretary of the meeting said: "The women of this country want to crush us, but it will be diamond cut diamond." And thus for nearly three hours one speaker after another defended polygamy, all believing it to be an inspired doctrine, given by God to aid in redeeming a sinful world from a condition of sin and pollution to one of holiness and purity. The following

RESOLUTION,

Among others, was unanimously adopted by the meeting:

Resolved, That we solemnly avow our belief in the doctrine of the patriarchal order of marriage, a doctrine which was revealed to, and practiced by, God's people in past ages, and is now re-established on earth by divine command of Him who is the same yesterday, to day and forever—a doctrine which, if lived up to and carried out under the direction of the precepts pertaining to it, and of the higher principles of our nature, would conduce to the long life, strength and glory of the people practicing it; and we therefore endorse it as one of the most important principles of our holy religion, and claim the right of its practice.

It can be seen from these extracts that the leading Mormon women of Utah are in earnest in their plea for polygamy. They recognize the fact that their leaders have so interwoven this doctrine into their system of religious belief that if it be removed their system must fall. Hence, their cry of religious persecution, if anything be said or done against polygamy.

PROVO MEETING.

A similar meeting of the Mormon women of Provo City was held on the 7th of December. The chairman of the meeting said:

"The day will come when temples will be more numerous than our enemies can imagine, and when the people of God, by the practice of such heavenly institutions as the patriarchal order of marriage will cover the whole face of the land, from sea to sea. That day will assuredly dawn on the land of America."

One of the leading speakers said:

"Shall we, the wives and daughters of the best men on earth, submit to the dictation of unholy, licentious and wicked men? No, never! I feel that it is high time for the women of Utah to stand up and defend this Heaven-revealed principle. I am a polygamous wife, and am proud to say it. I regard those women who are my husband's wives to be so as much as I am. Our husbands are virtuous and noble men, and are the friends of all mankind."

Such extracts might be multiplied to any extent, showing the animus of the female leaders in Utah. These leaders are in perfect accord, and reflect the sentiments of the Mormon priesthood. But we will only add one more:

Mrs. Zina Y. Williams was introduced to the meeting as a polygamous daughter of Brigham Young. This descendant of a prophet declared herself a child of polygamy and the widow of a polygamist—one of God's noblemen. She considered herself blessed among women in being permitted to come upon earth through the lineage of a polygamous servant of God. "I regard this privilege," said the ecstatic Zina, "as the richest diadem a mortal ever possessed." She inquired of her hearers if she could stand there—a daughter of President Brigham Young, the wife of a good man, and a daughter of Zion, and let the daughters of the United States trample upon her right? Perish the thought. "They may well be afraid of us," said this daughter of the covenant, "for we are gaining strength while they are getting weaker; we are increasing, while they are diminishing; and the sons and daughters of Zion are spreading over the whole land."

POLYGAMY OR DEATH.

Now, what does all this mean? Simply this, and nothing less, that it is the settled policy of the Mormon hierarchy to spread their peculiar system of society all over America. Being religious fanatics, they have now come to such a point in their growth and power that they feel justified in throwing down the gauntlet before the American nation, and their battle-cry is, "Polygamy, or Death." It must not be understood that the women thus assembled in the mass-meetings which have been lately called in various parts of the Territory, represent all the so-called Mormon women of Utah. There are thousands of women in Utah who, if they dared do it, and if they felt it would do any good, would crowd as many assembly rooms, and give utterances to as many strong sentiments in denunciation of this home-destroying system, as have the advocates in its favor. But the latter are with the priesthood, the controllers of society, while the former are so crushed by the dominant power as to have no positive influence.

THE CONFLICT IRREPRESSIBLE.

There is an irrepressible conflict between the Mormon power and the principles upon which our free institutions are established, and one or the other must succumb. The arguments, the dogmas, and the whole line of defence of this system are so similar to those used years gone by, by the defenders of the system of slavery, that it is, indeed, well named the "Twin Sister." And now I say to the American people that, if something is not done soon to stop the development of this law-breaking, law-defying fanaticism, either our free institutions must go down beneath its power, or, as with slavery, it must be wiped out in blood. For facts go to show that the Mormons will not obey the laws of the land. Polygamous marriages are going on just the same since

the Reynolds decision as before. The Mormons are very bitter against the Government, and, when the proper opportunity comes, will not hesitate to draw the sword and fight for their religion. As American citizens we must meet this thing. Either all our views of the sacredness of the marriage relation, the unity of the family circle, and the present laws of morality, must be overthrown, or the law-breakers of Utah must be taught that law is law, right is right, and crime is crime, in Utah just the same as in any other part of the United States.

J. M. COYNER.

Salt Lake City, January 28, 1879.

Mormon Morality.

SLAVERY.

Having attended various meetings of the Mormon brethren, and having listened closely to what they said in regard to the immorality of the outside world, and the sanctifying influence of the Mormon religion, and especially having listened to George Q. Cannon's defence of polygamy at the last Conference, I have been led to ask myself two questions: What is morality? Has the Mormon Church any right to claim that it is moral, either in theory or in practice?

I find upon examining the best authorities that morality is right doing, and immorality wrong doing. A thing is therefore moral when it helps us to perform the threefold duties that we owe to self, to others and to God. And a thing is immoral when it prevents us from performing these duties. Accepting this as the true definition of morality, I arraign the Mormon Church before the bar of public opinion for immorality, for teaching and practicing that which is detrimental to the best interests of mankind and for doing that which should cause it to forfeit the respect of all right thinking people. My first specification under this arraignment is that the

MORMON CHURCH IS AN ENSLAYER

Of man's mental and moral nature. Truth tends to freedom—error to bondage; and I regard it as one of the strongest proofs that Mormonism is a system of error that it thus enslaves humanity.

One of the prominent features of the age is the desire for universal education. The civilized world recognizes the fact that the diffusion of knowledge elevates humanity. And therefore the true reformer seeks to place it within the reach of all. But the Mormon Church is the recognized opponent of free education. Notwithstanding that the Mormon hierarchy has had supreme control of this Territory for thirty years, and has thus had the moulding of the institutions of the people, Utah stands to day as the only State or Territory that has not a system of free schools, open to the poor as well as the rich, and all right thinking people must hold the Mormon Church responsible for this. And the enormity of the crime thus committed against humanity is the more apparent when we consider the mental condition of the converts that the Church yearly brings by the thousands from the Old World. As a class these wards of the Church are the most ignorant. She brings them into our country to become citizens—the peer at the ballot-box of the most educated—and yet she persistently refuses to give them that education that is necessary to entitle them to become worthy citizens of a free country.

NO FREE SCHOOLS.

Why is this? Why is it that 140,000 people in this Territory are deprived of the benefits of free schools? The only reason that can be assigned is that it

is necessary for the Mormon Church to keep her subjects in ignorance to enable her to control them. This was the position taken by Brigham Young; this is the position taken by the Mormon hierarchy to-day. The plea of poverty cannot be justified, for while the Church is not willing to spend a cent on free schools, it does collect over \$1,000,000 a year for the building of temples, tithing, etc. This tax of nearly ten dollars a year for each man, woman and child in the Mormon Church, is spent not for that which develops the manhood, elevates humanity and fits the tax-payer to be an honorable citizen of the commonwealth, but for that which rivets tighter the mental and moral chains that already bind the people. If Utah ever does become a State (God forbid that it should under the Mormon *regime*) and the priesthood be forced to adopt a school system, it will be such a one as will be entirely under the control of the Church, which will select not only the teachers to be employed but the subjects taught, and will still hold the minds of the people in a condition of mental slavery. There is

NO RELIGIOUS FREEDOM

In the true sense of the term, in the Church polity. Who ever knew of any proposition or nomination being voted down by the people? Who ever knew of any matter of interest being left to the people to act upon freely and unrestrained? The priesthood arrange all things, and the people well know the result if they will not ratify the things thus ordered. The Mormon polity is a complete union of Church and State. One of their prominent speakers said, not long since: "I cannot separate between temporal and spiritual affairs. The priesthood has as much control over one as the other." Therefore the Church is as much a moral as a mental enslaver. The central thought running through all the discourses of the leaders is obedience to the priesthood and the consequences of refusing to obey counsel. It necessarily follows from the organization of the Mormon Church that its members must be subject to a moral bondage. The leaders profess to be inspired, and to speak as they are directed by God, and they are thus enabled to lead captive at will all those who believe their doctrine.

It matters not how absurd the doctrine may be, or how much it outrages common sense, if it is the declaration of the inspired priesthood it must be obeyed. The Mormon Church dare not, to-day, as in former times, enforce its commands by the pistol and the knife, but it has means of control none the less effective, which it does not hesitate to use.

I have often wondered why the Mormon people submitted to such dictation on the part of the priesthood. There is no other church whose leaders would thus dare to rule its membership, and if the population of Utah was made up of the average American, the yoke of the Mormon hierarchy would soon be thrown off; but coming from the Old World the Mormons have been so long used to obey the dictation of those over them without gainsaying, that they now submit without a murmur, and even kiss the hand that rivets the chains that bind them.

ORGANIZATION.

The nature of the organization of the Mormon Church tends to hold the people together. It is one of the best organized systems in the world. The central principle of this organization is selfishness. There are 109,000 members of the Church in Utah, according to the statistical report of this spring's Conference. Of these, 23,000 hold office. As these are all men, the officers must embrace every man in the Church that has any ability. These, from the president to the teacher, hold positions of honor, and many, positions of emolument. The lower officer hopes that if he is faithful to the priesthood he will be promoted. And he also knows that if he is not faithful he will be made to feel the power that is over him, as all those do who dare assert their manhood and refuse to submit to the dictation of the Church.

In conclusion, on this specific theme, I have thought if the Mormons would move to some sea-girt isle, or even if they could be surrounded by some triple wall that would confine their influence to Utah, we might, as an American people, be willing to let them solve their problem of master and slave; but when they claim to be God's chosen people, whose special mission is to spread their doctrine and control not only over all our own country, but over all the civilized world, I wish to enter my solemn protest against the whole thing.

J. M. COYNER.

Salt Lake City, April 22d, 1880.

BLASPHEMY.

In a previous letter I arraigned the Mormon Church before the bar of public opinion for teaching and practicing that which is immoral, and my first specification was that it is an enslaver of men's mental and moral nature. My second specification is that of blasphemy, including profanity and vulgarity. A tree is known by its fruits. A sage brush can no more bear oranges in Utah in the nineteenth century, than could a thistle bear figs in Judea in the time of our Saviour. The best commentary on any system of religious faith is its effects upon the daily lives of its advocates. While it is not just to judge of the merits or demerits of any system by the good deeds or the failings of a few of the adherents as performed in a limited space of time, it is proper to judge of its effects upon the lives of all the membership after a sufficient time has elapsed to enable it to exert a moulding influence.

Mormonism in common with all other proposed reforms must stand this test. If it can stand the test, the professed claim of inspiration, God's peculiar people, etc., may be accepted; if not, such a claim will be rejected with contempt. There is an acknowledged standard of morality in society, and when men put themselves up as better than their fellows, they must expect to be measured by this standard.

I think every observing person who has been in this Territory long enough to know the facts, and whose mind is not biased by religious fanaticism, will agree with me when I say that some of the fruits of this Mormon tree are blasphemy, profanity and vulgarity. Blasphemy is treating lightly the Supreme Being or anything by which He is made known. According to Mormon theology, God the Father, the Supreme Jehovah, became man in the form of Adam and thus became the father of the human race. He is thus represented as a being of parts such as we are. And all true and faithful Mormons who live up to their privileges, who take many wives and who beget many children, will in the process of time become gods to all those who spring from them. Brigham Young was regarded as God by some of his followers even before his death. And I have no doubt that when the lapse of time causes the Mormons to forget the speculations and many misdeeds of their second President brought to light since his death, they will not hesitate to deify him as they are now disposed to do Joseph Smith, their first President. Mormonism is the lowest form of polytheism, for it is that form which lowers the divinity to humanity, instead of lifting up humanity to the Divinity.

OUR SAVIOUR A POLYGAMIST.

Not only is God the Father thus degraded, but his blessed Son is made a polygamist. Mary and Martha are his accredited wives, with whom and many others he, according to their theology, is now living and begetting an eternal race of gods and goddesses. And their views of the Holy Spirit are equally blasphemous. We seldom hear a Mormon speaker address a meeting without the announcement that he will speak as the spirit moves him. And it matters not how vulgar or profane the address may be, or how vindictive

the spirit manifested, or how disloyal the sentiments uttered, all is proclaimed as the utterance of the Holy Spirit through His divinely appointed priesthood. Of the many murders that have been committed in Utah in the days that are past by those that are under the direction of the Mormon priesthood, not one, even including the Mountain Meadows Massacre, was committed without first invoking the blessing of God's Holy Spirit upon the deed. The same sacrilegious hand is laid upon all by which God is made known to man.

THE SECRET ORDINANCE

Of baptism is performed in secret in the Endowment House, but enough has been revealed of the nature of the ceremonies performed on such occasions to shock the moral feelings of a Christian people. The personified devil, the awful oaths and the fearful penalties of apostasy are some of the spectres that have flitted out upon the world from these secret chambers. But the sacred ordinance of the Lord's Supper is profaned every Sabbath in all the Mormon places of meeting. First, a formal, routine prayer is offered, then breaking the bread, which is distributed to all in the house, children and even infants eating of the same. Water is used for wine, and after a similar prayer it is distributed in the same manner, the amount taken by each communicant depending upon his hunger or thirst. I have seen a person partake of these elements when he was too drunk to sit in his seat. And I have heard the communicant use the most profane language as he passed out of the house. The whole ordinance from first to last, as administered in a Mormon assembly, is the most complete burlesque of things sacred that I have ever witnessed. Their treatment of God's Word is of the same general character. While they profess to believe in its teachings, they put it side by side, and interpret it by the silly statements of the Book of Mormon, and the foolish pratings of a designing priesthood are regarded as more binding than the expressed "thus saith the Lord" of the Scriptures.

PROFANITY AND VULGARITY.

The Mormons as a people are profane and vulgar in their language. It has been my privilege to see a good deal of the humanity of life. Business has thrown me among all classes of society in various parts of the world, but the most profane and vulgar address that I ever listened to I heard delivered in the Tabernacle, during the Spring Conference of 1875, by Brigham Young. The address not only abounded in profanity, but in obscene language and gestures, such as would have caused the speaker to be hissed out of decent society. This address was delivered to an audience of some 8,000, composed largely of women and children, and, strange to say, was cheered and applauded by the audience, who recognized the speaker as their seer and divine revelator, and his voice as the voice of God. I have often heard the statement made by those who have traveled over the Territory that they have never known a Mormon who would not use profane language. The practice seems to be universal, from the President down to the child that can scarcely lisp "pa" and "ma." I wish it were otherwise for it makes me sad to hear old and young, boys and girls, men and women, thus debasing their humanity, and I shudder when I think of the future morality of this rising generation, if left to the moulding influence of the Mormon Church, for the immorality of those who are the recognized leaders of the people exerts such a general influence on the people that the very atmosphere seems impregnated with an influence that benumbs the moral sensibilities.

A FEW EXCEPTIONS.

There are undoubtedly individual exceptions to the general immorality, exceptions that arise from the constitutional nature of the individual or from

previous education before Mormonism was adopted. But these isolated cases only serve to make the general influence of the Mormon religion the more marked.

A QUESTION.

In my conclusion on this part of my subject, I ask the Mormon brethren a question: Has there ever been a case in Utah where a Mormon, who paid his tithes, was baptized and was obedient to the counsel of the priesthood, was arraigned before the officers of the Church, convicted and cut off from the Church for anything that the outside world calls immoral, such as murder, theft, lying, drunkenness, fornication, profanity, Sabbath breaking, etc.? If any one knows of such a case, he will confer a favor on the cause of truth if he will send all the facts to me, care of THE TRIBUNE, for I have no desire to do injustice to Satan himself, much less my brethren in the flesh, whom I pity, because they are under the influence of Satan.

Salt Lake City, April 25th, 1879.

J. M. COYNER.

DECEPTION.

My third specification in the indictment of the Mormon Church for immorality is *deception*. The doctrine that the end justifies the means, seems to be a fundamental one in the practical theology of Mormonism. And that end being the advancement of the interests of the Church, anything that secures the object seems justifiable. Ever since I have been in the Territory I have been trying to answer, in my own mind, this question: Are the Mormons sincere in their religious belief? And I have come to this conclusion, that while a few of the leaders may be sincere because of their fanatical constitution of mind, the most of them are not: that at heart they are either skeptics or Universalists, and are only Mormons from policy, because from the dollar stand point it pays. I think any shrewd observer could go up and down among the business men, and even among the leading Church officials, and without any superhuman power of heart-reading, truthfully say to the most of them, You are a Mormon from policy.

THE MASSES SINCERE.

But with the mass of the people, especially those who live outside the principal towns, I believe it is different. I think the most of them are sincere in their religious belief, simply because they have not seen enough of the outside world to break the bonds that bind them to their religion.

It is a fact that all the prominent leaders are so directly connected with the Church in their business relations, that if they should withdraw they would lose their means of support or aggrandizement. Therefore, they cling to the craft with death-like tenacity.

The deception practiced by the Mormon Church is seen in the manner in which it secures its converts.

At each semi-annual conference, missionaries are appointed to go to the outside world to spread the gospel of the Latter-day Saints. They go at their own expense, and are required to stay until recalled by the Priesthood. If they refuse to obey orders, they must suffer the consequences of their disobedience, and of the two evils they choose the least, and most generally go. At the least calculation, there are 300 such missionaries constantly in the field, going up and down in the States, in the countries of Europe and in the isles of the sea, seeking those whom they may catch in their Mormon net. These missionaries are generally men without education, but well posted in the chicanery of the Mormon doctrine. They go to the lower classes of society, to those who are suffering the evils of poverty and, it may be, oppression. They represent to them that Utah is the poor man's paradise—God's chosen place where He has commanded all His people to gather. Where the land is

free to every Mormon, the gift of the Church! Where all the Saints live in blessed accord! Where there is no poverty, but where all, rich and poor, old and young, live in blissful enjoyment, and each one calls his neighbor brother.

EMIGRATION FUND.

If the emigrant is too poor to pay his own passage, aid to reach Utah is furnished from the emigration fund. And soon he starts for the Western Eldorado. He lands at Castle Garden, N. Y., with hundreds of others, under the leadership of some Mormon elder. He is hurried across the continent to Utah. He is taught that all Americans who are not Latter-day Saints are ungodly Gentiles, whom he should avoid as dangerous persons. He is made to believe that every blessing he now or ever will receive is the gift of God through the Mormon Church. And a refusal to render prompt obedience to the priesthood will bring upon him the most dire calamities. But when he reaches Utah, he finds he has been deceived, that things are altogether different from what was represented. I am told by those who are well-informed in this matter that at least two-thirds of the emigrants are so disappointed that if they could return to their native lands and place themselves as they were before embracing Mormonism, they would gladly do it. But, alas! the Church has no emigration fund *from* Utah. Like the fable of the lion's den and the animals, the tracks go inward but not outward.

IN THE NET.

The emigrant is now in the net. Having come to Utah as a matter of policy, he next considers what is the best thing to do. He has been terribly deceived. He has lost the little faith he may have had in the truth of Mormonism; but what to do becomes the practical question with him. He cannot return to the land whence he came. He knows nothing of the manners and customs of the American people. He is, therefore, compelled to remain in Utah. But he soon finds that the power of the Mormon priesthood is an absolute despotism, that the boasted freedom of Utah is all a farce. Yet he is compelled to accept the situation, and if he is shrewd and a man of some ability, he will soon hold a position in the Church, and in course of time become one of the priesthood and be a leader, controlling others. But on the other hand, if he is inclined to free thought and free speech, in former times he was taught a lesson by the Avenging Angels that silence is the better part of discretion, or that "dead men tell no tales." In the latter days he is handed over to the buffetings of Satan, to be cursed in his business, in his family, in his body, in his mind, in all things that belong to him, and the Mormon priesthood have the will and the power to see that these prophetic curses are fulfilled to the letter.

HALF NOT TOLD.

It may be said that I draw on my imagination in this picture. But there are thousands of persons now residing in the Territory who know that the half is not told. Again and again have I had this tale of deception poured into my ear by the deluded ones who have thus been influenced, by those who enjoyed their hospitality, and in whose word they had implicit confidence, to leave the home of their childhood and loved friends, with the hope of bettering their condition. And the bitterest thing of all to the deluded emigrants in this deception seems to be the manner in which they are treated when they arrive in the Territory; and when in their disappointment and distress they go, it may be, to the very elder that influenced them to come to Utah, not only is the cold shoulder turned upon them, but often he refuses even to recognize them, much less to give them a loaf of bread to satisfy their hunger.

When we remember that all this deception is practiced under the garb of religion by those who claim to be God's holy priesthood, it is not strange that

when a Mormon does gather courage to apostatize from the Church he is so disgusted with the very name of religion that he becomes a moral wreck.

In conclusion on this specification, if any candid mind will commence at the beginning of Mormonism under Joseph Smith, and closely observe the chicanery of the said Smith's pretended revelations, the theft of the Spaulding manuscript by Sidney Rigdon and his palming it off as the Mormon Bible, the double-dealing of the early founders of the Mormon Church by which they introduced polygamy to cover their own immorality, the founding of the pretended "Zion of the Lord" in these Rocky Mountain regions, by means of which the leaders could be enriched and make to themselves a nation over which they could rule with the iron rod of despotism, and comprehend all the cunning and chicanery now carried on to enable the Mormon hierarchy to carry out their purposes; he will realize that there is a satanic deception about the whole thing from beginning to end that is startling, and which should cause every honest man to oppose it, not in the spirit of persecution, but with that righteous indignation that truth manifests when opposing error.

Salt Lake City, April 27, 1879.

J. M. COYNER.

LAWLESSNESS.

My fourth specification, in my indictment of the Mormon Church for immorality, is lawlessness. I do not use this term in the sense of hoodlumism, for as a general thing the grip of the Mormon hierarchy is so firm that it forms a complete police system which restrains the individual from acts of lawlessness. Yet it is true that in such parts of the community as are not under this police supervision there is growing up a lawless hoodlumism among the rising generation that is fearful. But I mean by lawlessness in this connection, that spirit which places the Church above the State; that bids defiance to constitutional law whenever it runs in opposition to the will of the Mormon priesthood. I have been reading up the early history of Mormonism, and have been conversing with those who were personally acquainted with their early history, and I find that this spirit of lawlessness has been one of the chief characteristics of the Church from its organization.

MORMONISM A THEOCRACY.

Indeed this must necessarily be the case from the nature of the Church organization. The constitution of the Mormon Church is founded on the principle of theocracy. Its leaders pretend to receive their instructions direct from Jehovah. If these supposed instructions are in accord with constitutional law, all is harmony, but if there is a conflict, and either the pretended theocracy must be overthrown or a warfare waged against the law of the land. The Mormons have persecution written on all their banners. Their early hardships and trials and the death of the "martyrs" in Carthage, Illinois, are constant themes for their speeches. Yet the facts are that in every case where they have been opposed they have brought the opposition upon themselves by their own lawless actions. It is true, as in the case where the Smiths were murdered, an excited populace may become a mob and inflict upon the wrong-doer that which all law-abiding people will condemn. If the Mormons were a law-abiding people, as a religious sect they would no more be spoken against than the Unitarians, Baptists, Catholics, Presbyterians, or any other law-abiding Church.

If all the secret history of the Mormon Church, since its organization, was written up, there would be sufficient evidence to convict it of every leading crime in the calendar.

MURDER.

The Mountain Meadows Massacre, saying nothing of the hundreds of other murders committed by the "avenging angels," the secret executioners

of the Church, fastens upon it the crime of murder. The utterances of its prominent leaders, again and again from every Mormon stand, show that it is disloyal to the Government and is guilty of treason. The plundering of all those opposed to the Mormon priesthood, whenever an opportunity occurs, on the ground that whatever is taken from the ungodly Babylonians is this much put in the treasury of the Lord, shows that it is guilty of theft. And any one who will spend a day in court, when a case is on trial involving the Mormon doctrine or the conduct of one of the priesthood, will be painfully impressed that the Mormons, from the highest official to the lowest member, do not hesitate to commit

PERJURY.

Again and again have I blushed for the honor of humanity and the cause of religion, while listening to the false witness given under oath in court by those in high official positions in the Church. Indeed, the fearful oaths taken by a Mormon when he passes through the Endowment House require him to perjure himself if necessary to defend a member of the priesthood.

POLYGAMY.

Her violation of statute laws in regard to polygamy is well known. Nor can it be said she has sinned ignorantly, not knowing what the law is, for she goes on violating law the same since the late decision of the Supreme Court as before. And the whole subject of George Q. Cannon's discourse at the late Conference was a defence of polygamy—notwithstanding, as a Delegate to Congress from Utah, he has taken a solemn oath to obey the Constitution of the United States. And the more I investigate this subject the more I am convinced that unless the Mormon Church is taught a severe lesson of obedience it will continue to be a violator of Constitutional law until it becomes strong enough (and for this it is planning) to sweep from the statutes of the nation all those laws that oppose its teachings.

LEWDNESS.

My last specification in this indictment is that it teaches men to violate the seventh commandment. It now takes a bold position in regard to polygamy. It openly accepts the doctrine as a part of its religious faith, and declares that by it it will stand or fall.

One of its strong arguments in its defense is that it is the only preventive of the social evil. It is a fruitful theme of glorification used by every Mormon speaker and Latter-day Saint apologist, that this polygamous community is more virtuous than the monogamic world. The shortcomings of the outside world are paraded before their well-pleased audience in all their fearful deformity, and the virtuous blessings of plural marriage are held up as the positive antidote of this moral plague. But is this true?

If it is the fact that plural marriage does tend to develop a virtuous state of society, does cherish and protect the sacred rights of confiding woman, does throw a holy and sanctifying influence around the home circle, does contribute to the bringing up of a well-trained, noble offspring, then the Mormon Church is justifiable in asking the Christian world to sanction and adopt that which produces such glorious results.

THE SOCIAL EVIL.

But the facts prove a state of things just the reverse. Those who have the best means of ascertaining the true condition of things in this respect in this Territory say that for the same population there is more private prostitution and more illegitimacy in Utah than in any other place in the civilized world.

Some two years since an investigation of the subject of plural marriages was made by a committee at the request of a society in the East, and from the

facts obtained, the conclusion was reached that about 80 per cent. of the plural marriages were necessitated by previous immorality. And yet notwithstanding this convenient cloak of wrong-doing, I have been informed by jurists who have resided in the Territory a long time, and who are well posted in the legal facts connected with this thing, that there is a fearful amount of illegitimacy. And I could name a small village where no ungodly Outsider is found to corrupt the morals of the young Saints, and yet there were over a dozen illegitimate births in one year among a population of 400 people. I have also been informed by persons whose truthfulness of statement cannot be impeached, and whose honesty of purpose cannot be doubted, that there is a fearful state of morals throughout the Territory, especially among the youth connected with polygamous families. That the young Saints are practically carrying out the theory of the Church on this subject without troubling themselves about the ecclesiastical ceremonies of the Endowment House.

THIS A NATURAL RESULT.

And how could it be otherwise? The relation of cause and effect is unalterable.

If a man has half a dozen wives scattered in various parts of town or in several towns, as is often the case, and by continuous neglect drives some of them to the utmost extremity to obtain support, is it unreasonable to suppose that some will be inclined to the practical view that polyandry is as much the subject of divine revelation as polygamy?

And again, if the son sees his father taking his nightly or weekly circuit among his so-called wives, and sees in the daily life of that father that which convinces him that his father's religion is one of policy, is it at all strange that the passions of the son will lead him to follow the example of the father without the pretense of religious belief?

The Mormons claim that no brothel existed in Utah before the advent of the ungodly Gentiles. I admit that such was likely the case, for the very construction of Mormon society obviates the demand for such establishments by making wide spread that which is more convenient and which will more certainly secure the same end.

In view of all this, let me now ask the moral, thinking element of the community what right has any man or set of men to ask me to accept a form of doctrine as the rule of my faith and practice, which is thus immoral in its character, sensual in all its tendencies, and which, if adopted by the world in general, would cause society to turn her back upon all the progress she has made for the last two thousand years?

In conclusion, if any one wishes to read the Bible description of Mormonism, I refer him to Romans i, 21-32; II Peter, 2; Jude 4-19.

Salt Lake City, May 1st, 1879.

J. M. COYNER.

A BEAUTIFUL PICTURE.—Geo. C. Bates, well known in Salt Lake City, writes to the *Denver Tribune* that he was a resident of Utah for six years, three years of that time as United States Attorney, and three years as attorney for the Mormon church. While acting in the latter capacity he was called south on church business, and gives the following account of his trip:

In January, 1873, I happened to visit the southern parts of the Territory on business for the church, and, stopping to change horses and dine, I saw around one table five polygamic wives of one old bishop, and in and around the ranch some thirty-six large boys and girls of all ages, from ten to sixteen and twenty years, and then and there learned that these young Mormons all slept in one large single room overhead in the winter, like so many pigs, and in the hot weather in summer they all huddled together in the straw in the stable, living in promiscuous concubinage, and that several of the girls were bearing children to their brothers and cousins and uncles, as so many cows or ewes would do, and that this was a matter of daily happening, and was not discouraged, but was winked at, by the church, as a natural consequence of their religious teachings that every woman's future happiness was enhanced by the number of children she bore, no matter who might be their fathers.

Mysteries of the Endowment House.



GARMENT.

George Reynolds, who was then acting as clerk, asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon church.

That over, he told me to leave my hat, cloak and shoes in that room, and, taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting till it came my turn to be washed.

One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a waving line), where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but she told me to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathesheba Smith (one of the widows of Apostle George A. Smith). She wore a large, shiny apron, and her sleeves tucked up above the elbows. She looked thoroughly like business.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the

The Mormon Endowment House is a plain adobe building, two stories high, built like a small dwelling-house, so as not to attract attention. It is situated in the northwest corner of the Temple block, (which includes the Tabernacle, New Temple, etc., and the whole block is surrounded by a very high wall.

On a certain day—not necessary to mention—I went to the Endowment House at 8 o'clock in the morning, taking with me my endowment clothes (consisting of garments, robe, cap, apron and moccasins). I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached to the main building (designated in the plan by the name of Reception Room), which was crowded with men and women having their bundles of clothing. The entrance door is on the east side; and in the southwest corner there is another, next to which the desk stood, where the clerk recorded the names, etc. Around the north and west sides were benches for the people to sit.

On going up to the desk I presented my recommend from the bishop in whose ward I was staying, and

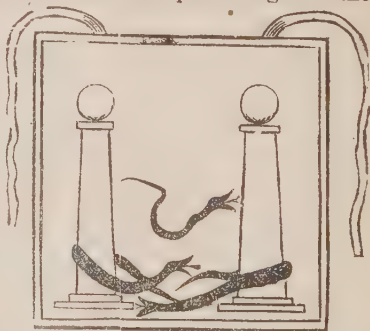
spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes mouth, and every part of my body, and, as she greased me, she muttered a kind of prayer over each member of my body: My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms,



APRON—WORN BY MEN AND WOMEN.

other part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God's kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the women who had washed me, and who whispered my new and celestial name in my ear. I believe I am to be called up on the morning of the resurrection by it. It was "Sarah." I felt disappointed. I thought I should have received a more distinguished name. She told me that the new name must never be spoken, but often thought of, to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it. She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the centre a small hole, and on the knee a large hole, which is called the "Stone." We were told that, as long as we kept them on, no harm could befall us, and that, when we changed them, we were not to take them all off at once, but slip out a limb at a time, and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the Gentiles. After that I put on my clothes, and in my stocking feet waited with those who were washed and anointed until she had finished the remaining two or three. This done, the little calico curtains (marked A and B) were drawn aside, and the men and women stood revealed to each other. The men looked very uncomfortable, and not at all picturesque. They only had their garments and shirts on, and they really did seem as though they were ashamed of themselves, as well they might be. Joseph F. Smith then came to where we were all waiting, and told us that, if we wanted to back out, now was our time, because we should not be able afterward, and that we were bound to go right through.



DEVIL'S APRON.

All those who wanted to go through were to hold up their hands, which, of course, everyone did, believing that all the good and holy things, that were to be seen and heard in the "House of the Lord" were yet to come. He then told us that, if ever any of us attempted to reveal what we saw and heard in the "House, our memories would be blighted, and we should *be everlastingly damned*, for they were things too holy to be spoken of between each other, after we had once left the Endowment House. We were then told to be very quiet and listen. Joseph F. Smith then went away.

In a few moments we heard voices talking loudly, so that the people could hear them, in the adjoining room. I afterwards found out, in passing through, that it was the prayer-circle room. It was supposed to be a conversation between Elohim (Head God) and Jehovah. The conversation was as follows:

Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

Answer—"Very well, O Lord God, it shall be done."

Then, calling to another man, we could hear him say:

"Michael, go down and collect all the elements together, and form an earth, and then report to us what you have done."

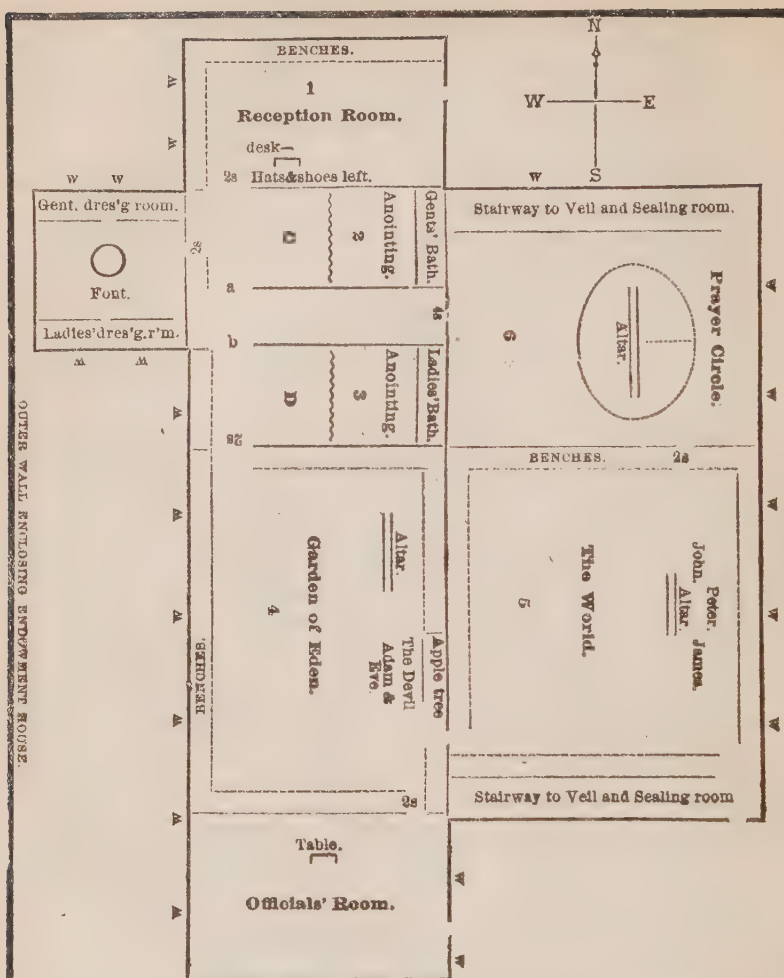
Answer—"Very well, O Lord God."

The man they called Michael then left the prayer-circle room and came through the room they called the World, into the Garden of Eden, the door of which was shut that faced the places C and D, where we were standing, listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back, he said: "I have collected all the elements together and founded an earth; what would'st thou have me do next?" Using the same formula every time they sent him down to the world, they then told him to separate the land from the water, light from darkness, &c., and so they went regularly through the creation, but they always told him to come up and report what he had done.

When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah that he thought they better go down and have a look at it, which they did, and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in and cultivate these things.

They then came out of the garden of Eden, which was supposed to have been newly finished, and, shutting the door after them, came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael, "Give me a handful of dust, and I will create man." We were then told to open our eyes, and we saw a man, that he had taken from the crowd, standing beside Jehovah, and to whom Jehovah said: "I will call thee Adam, for thou shalt be the father of all mankind." Jehovah then said it was not good for man to be alone, so he would create a woman and a helpmeet for him. We were again told to close our eyes, and Adam was requested to go to sleep, which he obligingly did. Jehovah was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes and look upon the handiwork of the Lord. When we did, we saw a woman taken from among the crowd, who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

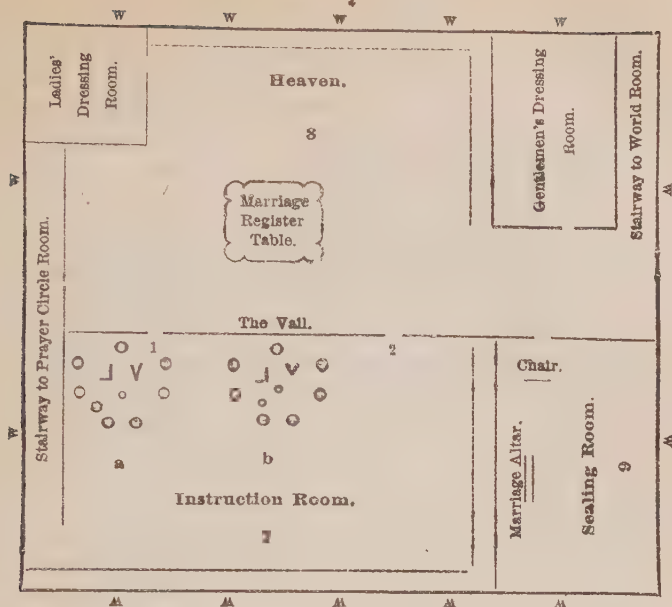
The door of the Garden of Eden was then opened, and we all marched in with our bundles, the men going first, as they always take the precedence, and we ranged ourselves round the room on benches. The four sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. The ceiling was painted blue, dotted over with golden stars. In each corner is a masonic emblem. On the east side of the room, near the door, is a painted apple tree, and in the northeast part of the room is a small wooden altar.



GROUND FLOOR OF ENDOWMENT HOUSE.

After we had seated ourselves, Jehovah told Adam and Eve that they could eat of every tree in the garden except of this particular apple tree, for on the day that they ate of that they should surely die.

He then took his departure, and, immediately after, in came a very lively gentleman, dressed in a plain, black morning suit, with a little apron on, a most fiendish expression on his face, and joyfully rubbing his hands. This gentleman was supposed to be "the Devil." Certainly, his appearance made the supposition quite easy. He went up to Eve and remarked that it was a very beautiful place, and that the fruit was so nice; would she like to taste



UPPER FLOOR OF ENDOWMENT HOUSE.—W, WINDOWS—S, STEPS.

one of those apples? She demurred a little, and said she was told not to, and, therefore, mustn't. But he pretended to pluck one of the painted apples and give it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to testing, knowing the penalty, but Eve eventually overcame his scruples, saying: "Oh, my dear, they are so nice, you haven't any idea, and that nice old gentleman here says that he can recommend them, and you need not be afraid of what Jehovah says." Adam consented, and immediately after he said, "Oh, what have I done, and how foolish I was to listen to you." He then said that he could see himself, and that they had no clothes on, and they must sew some fig leaves together. Every one then made a dive for his apron out of the little bundles. This apron is a square half yard of green silk, with nine fig leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain instructions, whereby he would have a chance to regain the presence of his Father and God, after he was driven out into the world. These instructions consisted of grips, etc., and the garments he wore would protect him from all evil.

They then put on their caps and moccasins, the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it, which tie under the chin. The moccasins are made of linen or calico. The men's caps are made exactly like those of pastry cooks, with a bow on the right side. I should here mention that Bathsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.

They then proceeded to give us the first grip of the Aaronic or Lesser Priesthood, which consists in putting the thumb on the knuckle of the index finger, and clasping the hands round. We were then made to swear "To obey the laws of the Mormon church and all they enjoin, in preference to those of the United States." The penalty for revealing this grip and oath is that you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand, with the thumb pointing towards the throat, sharply across and bringing the arm to the level of the square, and with the hand upraised to Heaven, swearing to abide the same.

We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James and John, Peter standing in the centre. He was supposed to have the keys of heaven. Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save these fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter had presented us the gospel of Christ—at last he told us that Christ had come to die for the original sin, but we had to work out our own salvation, and that in the last days a prophet should be raised up to save all those that would believe in his divine mission; consequently, these different representatives were told that their doctrines did not suit the people, and that there was something wanting in their faith, so they could go. Then the Devil came in and tried to allure the people, and, bustling up to the altar, Peter said to him: "Hallo, Mr. Devil, how do you do to-day! It's a very fine day, isn't it? What have you come after?" The Devil replied that he didn't seem to take to any of these so-called Christian religions; why didn't they quit bothering after anything of that kind, and live a life of pleasure. However, he was told to go, and that quickly.

Peter then gave the second grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb between the knuckles of the index and second fingers, and clasping the hand around. The penalty for revealing this is to be sawn asunder, and our members cast into the sea. The sign of the penalty was drawing the hand sharply across the middle of the body. To receive this grip we had to put on our robes, which consisted of a long, straight piece of cloth, reaching to our feet, doubled over and gathered very full in the shoulder and round the waist. There was also a long, narrow piece of cloth tied around the waist, called "the sash." It was placed on the right shoulder to receive the grip. The people wear their aprons over it. The men then took the oath of chastity, and the women the same. They don't consider polygamy at all unchaste, but said that it was an Heaven-ordained law, and that a man, to be exalted in the world to come, *must* have more than one wife. The women then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

Then a man came in and said that the Gospel had been again restored to the earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings and prophecies of old had been restored with it, and this last revelation was to be called the Latter-Day Dispensation. The priests pretended joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

They then proceeded to give us the first grip of the Melchizedek or Higher Priesthood, which is said to be the same that Christ held. The thumb is placed on the knuckle of the index finger, which is placed straight along the hand, while the lower part of the hand is clasped with the remaining fingers.

The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American nation, and that we would teach our children and children's children to do so. The penalty for this grip and oath was disembowelment.

We were then marched into the northeast room, designated the prayer-circle room. We were here made to take an oath of obedience to the Mormon priesthood. And now the highest or grand grip of the Melchizedek Priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and the little fingers firmly linked together. The place on the wrist where the index finger points is supposed to be the place where Christ was nailed to the cross, but they tore out and he had to be nailed again, and so you place your second finger beside the index on the wrist; it is called the "sure sign of the nail" and, if the grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

The men then formed a circle round the altar, linking their arms straight across, and placed their hands on one another's shoulders. The priest knelt at the altar, and took hold of one of the men's hands and prayed. He told us that the electric current of prayer passed through the circle, and that was the most efficacious kind of prayer. The women stood outside of the circle, with their veils covering their faces, the only time throughout the ceremony that they did so.

The prayer over, they all trooped up the staircase on the north side of the house, into the room called the Instruction Room, where the people sat down on benches on the west side of the room. Facing them about midway between floor and ceiling was a wooden beam, that went across the room from north to south, and from which was suspended a dirty-looking piece of what was once white calico. This was called the "Veil," and is supposed to be an imitation of the one in Solomon's Temple. On this veil are marks like those on the garments, together with extra holes for putting the arms through, and a hole at the top to speak through. But before going through the veil we received a general outline of the instructions we had received down stairs. This over, the priest took a man to the veil to one of the openings (marked 1), where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side of the veil, supposed to be Peter's, asked who was there, when the priest, answering for the man, said: "Adam, having been faithful, desires to enter." The priest then led the man up to the west side of the veil, where he had to put his hands through and clasp Peter, to whom he whispered his new name—and the only one he ever tells, for they must never tell their celestial names to their wives, although the wives must tell theirs to their husbands—through the holes in the veil. He was then allowed to go through to the other side, which was supposed to be Heaven, and this is where a strong imagination might be of some use, for anything more unlike Heaven I can't conceive. The man, having got through, went to opening No. 2 and told the gate-keeper to call for the woman he was about to marry, telling him her name. She then stepped up to the veil where the marks B are. They could not see each other, but put their hands through the openings, one of their hands on each other's shoulder, and the other around the waist. With the arms so fixed, the knees were placed within each other, the feet, of course, being the same. The woman's given name was then whispered through the veil, then her new and celestial name; then the priestess, who stood by to instruct the woman, told them to repeat after her a most disgusting formula or oath. They then released their hold of each other, and the priestess, taking the woman to opening No. 2, knocked at the same as they did at the men's entrance, and the gate-keeper having asked, "Who is there?" and the priestess

having replied, "Eve, having been faithful in all things, desires to enter," Eve was accordingly ushered into Heaven.

Before I go further I must tell how they believe the entrance into Heaven is to be gained on the morning of the resurrection. Peter will call up the men and women, for it is not possible for a woman to be resurrected or exalted, or to be made a queen in Heaven, unless some man takes pity on her and raises her. If the marks on the garments are found to correspond with those on the vail, if you can give the grips and tokens and your new name, and are dressed properly in your robes, why, then, one has a sure permit to Heaven, and will pass by the angels to a more exalted glory. The more wives they have, they think, the higher their glory will be.

After we got through, we saw Joseph F. Smith sitting at a table, recording the names of those who were candidates for marriage. He wrote the names in a book, the existence of which marriage register this truthful apostle has since denied, and then he wrote the two names on a slip of paper, to be taken into the sealing room to the officiating priest, so that he might know whom he was marrying. After having given this slip of paper to the priest, we knelt at a little wooden altar. He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man that he must look to God, but the woman must look to her husband as her God, for, if he lives in his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a God unto her, and then concludes by saying that he, having authority from on high to bind and loose here upon earth, and whatsoever he binds here shall be bound in heaven, seals the man and woman *for time and all eternity*. He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage, or that the woman is inclined to be a little perverse, they have no witnesses; neither do they give marriage certificates, and, if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all, so that the women in this church have but a very poor outlook for being considered honorable wives.

When the marriage ceremony was over, we came out of the "sealing room," and I crossed "Heaven" into the ladies dressing-room, where, after having dressed and my husband paid the fees, we took our departure, together with that of the "Holy Spirit."

I should perhaps have remarked before that the priests, when going through the House, wear their ordinary clothing, and come straight into the "House of the Lord" with their dirty top-boots on, as though they had just come off a farm, while we, poor sinners, were obliged to walk in our stocking-feet, lest the floor should be defiled.

The little addition attached to the main building on the west side, and in which is the font, is used for re-baptizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing; people are generally baptized a day or two before they go through the house. I was baptized the night before. On this same evening I was told that, as I was going through the "House of the Lord" on the following day, I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly as though it were yesterday, and if it has not been for my benefit, I hope that this article may prove of some use in warning and enlightening people as to that most horrid blasphemy, jargon and mummery that goes on in that most sacred "House of the Lord."

Mrs. G. S. R—,

Exposition of Mormonism.

(From the Presbyterian Review, April, 1881.)

On the 6th of last April there was an immense gathering of many thousands in Salt Lake City, from all parts of Utah, to celebrate the 50th anniversary of the organization of that strange politico-religious system known as Mormonism. Beginning with only six members, it has gone on increasing in numbers, power and resources, until it has secured positive control of this most attractive and important Territory, which is larger than all New England, with the addition of New Jersey and Maryland, and possesses wealth of mineral resources superior to that of any equal area in America. For its supplies of gypsum, sulphur, salt, zinc, marble, coal, iron, copper, lead, silver and gold, are practically inexhaustible. Nor is the power of Mormonism any longer confined to Utah, since it now virtually holds the balance of power in three other Territories, namely: Wyoming, Idaho and Arizona. In the two latter the colonization of Mormons is being rapidly pushed forward. Furthermore, the people of Colorado are beginning to be alarmed over the rapid colonization of Mormons in some parts of that State. And yet, notwithstanding the fact that this utterly anti-American system already controls four of the future great States of the Union; notwithstanding the fact that it has already cost the Government millions of dollars to send troops here to enforce order and obedience to the laws of the land; notwithstanding the fact that hundreds of American citizens have fallen victims to its vindictive spirit, and been murdered in cold blood, simply because they were Americans; notwithstanding these appalling facts, it is next to impossible to get any man in public life—any Senator or Representative—to give any attention to the subject. Indeed, outside of Utah, it is difficult to find any one who has any definite idea whatever of the strength and resources of Mormonism and its tremendous power for mischief. And it is still more difficult to find any one who has any definite knowledge of the atrocious doctrines and horrible blasphemies which constitute the system known as Mormonism.

It is the object of this article to give, as far as can be done within prescribed limits, that information concerning Mormonism which has been acquired by a three years' sojourn at the Mormon capital, and by careful study and observation of Mormon literature and practices. This will lead to a discussion of the *origin, doctrine, fruits and resources* of Mormonism, with some concluding remarks on its relations to the Government and sacred institutions of the Republic.

WHERE DID MORMONISM COME FROM?

To say that it was first organized in Fayette, Seneca county, N. Y., April 6th, 1830, with six members, is only a partial answer to the question. For this organization grew out of the "Book of Mormon," which Joseph Smith, the founder of the Mormon "church," declared to be a revelation direct from Heaven through the inspired prophet, Mormon. According to this pretended revelation, about the year 600 B. C., some of the descendants of the tribe of Joseph came as colonists from Palestine across Behring Straits into America. In process of time they became two rich and powerful nations, known as Nephites and Lamanites, from their respective leaders, Nephi and Laman. The followers of the former were noted for their progress in civilization, while the latter relapsed into barbarism and became the progenitors of the American Indians. The Nephites are represented as being highly favored of the Lord, since they enjoyed the visitation of angels and the teachings of

inspired prophets. They also enjoyed a personal visitation from Christ himself, after His resurrection, and were taught the doctrines of the Gospel from His lips. During the fourth century of the Christian era, the Nephites are represented as degenerating into gross wickedness, in consequence of which they were destroyed by their hostile rivals, the Lamanites. During the time of their prosperity, the most noted prophet among the Nephites was Mormon, who is alleged to have written upon metallic plates the history of God's dealings with his forefathers, together with an account of the prophecies given to them, and of the facts connected with the introduction of the Gospel among them. These plates, it is claimed, were entrusted to his son Moroni, who, before he died, somewhere about 420 A. D., buried them in the "Hill of Cumorah," in Ontario County, New York. There they remained unknown until September, 1827, when, as Joseph Smith pretends, an angel came to him one night and revealed to him the location of the buried plates. Repairing to the place, he claims that he found the box containing the plates, together with the Urim and Thummin, which, to use his words, was "a curious instrument which consisted of two transparent stones set in the rim of a box, fastened to a breast-plate." By the use of these celestial eye-goggles, Smith claimed that he was able to read the record on the plates, which was written in the "Reformed Egyptian language." Such is Smith's account of the origin of the "Book of Mormon," which is to the orthodox Mormons what the Koran is to the Mohammedans. By those not familiar with Mormon literature, this book is frequently confounded with the "Mormon Bible." But the latter is simply our English version of the Scriptures, with such modifications and distortions as Joseph Smith, the *inspired translator*, saw fit to make. He has twisted passages in Genesis so as to turn statements connected with the life of Joseph into prophecies relating to a great prophet called Joseph, who should come forth in "the latter-days," referring to himself. He even had the audacity to make interpolations in Christ's "Sermon on the Mount."

A good illustration of the impudent way in which Smith and his co-conspirators were accustomed to manufacture statements about these strange plates, is found in the fact that, among the ignorant, they gave Prof. Charles Anthon, of Columbia College, as authority for their statement that the inscriptions on the plates were in the "Reformed Egyptian language." This brought out a letter from Prof. Anthon, in which he said: "The whole story about my having pronounced the Mormonite inscription to be 'Reformed Egyptian hieroglyphics' is perfectly false." He further says that the *fac-simile* of these inscriptions "was, in fact, a singular scrawl." It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle, divided into various compartments, and evidently copied after the Mexican Calendar given by Humboldt, but copied in such a way as not to betray the source whence it was derived."

Now, the practical question is: Where did the "Book of Mormon" come from? Notwithstanding the air of mystery which the Mormon priesthood strive to throw around the subject, the question can be easily answered, and in a very few sentences. It can be established beyond all question, that the substance of the "Book of Mormon" was written by the Rev. Solomon Spalding, a graduate of Dartmouth College, in the class of 1785. Between 1809 and 1813 he lived in Conneaut, Ashtabula County, Ohio, and being fond of historical study and archæology, he soon became greatly interested in the ancient mounds and fortifications which abound in that region. Adopting

the theory that this continent was peopled by a colony of ancient Israelites, he proceeded to write a historical romance embodying that theory. The style of the book was a clumsy imitation of our English Bible, and the book originally bore the title of "The Manuscript Found." It was taken to a printing office in Pittsburgh with a view to publication, and remained there several months. Around the office at this time was one Sidney Rigdon, "a backsliding clergyman of the Baptist persuasion," and a man of very versatile talent. He was an erratic disciple of Alexander Campbell, and had great fondness for theological discussion and fantastic religious theories. The circumstantial evidence that Rigdon is the man who remodeled Spalding's romance and put it in the present form of the "Book of Mormon" is irresistible. And this evidence is made irresistible by the fact that a few years after Spalding's manuscript was left in Pittsburgh, Rigdon came to Mentor, Ohio, near Kirtland, and blossomed out as a preacher of very peculiar doctrines, which were afterward found embodied in the published "Book of Mormon."

The evidence, also, that the "Book of Mormon" is simply a modified form of Spalding's romance, is likewise irresistible. After the publication of this pretended revelation, Mr. John Spalding (a brother of Solomon Spalding); his wife, Martha Spalding; Mr. Henry Lake, the business partner of Solomon Spalding from 1810 to 1812; Mr. John N. Miller, who was in Spalding's employ; Mr. Aaron Wright, one of Spalding's neighbors; and Mr. Oliver Smith, with whom Spalding boarded a part of the time while living at Conneaut, Ohio, all testify that, prior to 1812, they heard the substance of the "Book of Mormon" read by Mr. Spalding. He was engaged at that time, they say, in writing a historical romance concerning the first settlers of America, who, as he endeavored to show, were the descendants of the Jews from Palestine. Being a trifle vain of his writing, Mr. Spalding was accustomed to read large portions of this romance to his neighbors and friends. And those whose names are given above declare that the same odd names and peculiar passages which they heard Mr. Spalding read, together with the peculiar plan and theory of his romance, are embodied in the "Book of Mormon." Their testimony in detail can be found in Howe's "History of Mormonism," published at Painesville, Ohio, in 1840. It is testimony which cannot be impeached, and demonstrates that, so far from being a revelation from the Lord, the "Book of Mormon" is a diabolical literary and religious swindle, ingenious enough to deceive thousands upon thousands of ignorant people, but too transparent to deceive any well-educated person. This accounts for the fact that Mormonism secures its converts altogether from the ranks of those whose educational advantages have been of the most meagre character. So far as is known to the writer, after three years' observation in Utah, there are only three persons among the entire body of Mormons who can make the least claim to scholarship. One of these is a woman of notoriously immoral character; one of the others is always spoken of as a religious monomaniac, and the character of the third is such as to compel one to believe that he supports Mormonism simply because of the lucrative office which it gives him.

THE PECULIAR DOCTRINES OF MORMONISM.

It would require far more space than can now be occupied to set forth in detail all the strange and disgusting doctrines of this peculiar people. Hence only a few of the more prominent ones will be given as a specimen, from which it will be seen that one must go back to the Pagan vulgarity of the Greek and Roman mythology, and the murderous creed of the Thugs of India, to find an adequate parallel.

In the first place, Mormon theology is based on rank polytheism. The Mormon people are not only taught to believe in a plurality of gods, but to

entertain ideas of the Divine Being which are connected with the grossest corporealism. They ridicule the idea that God is a Spirit, as Christ taught in John iv., 24. One of their standard works is called a "Key to the Science of Theology." It was written by Parley P. Pratt, who, while he lived, was one of their leading men, being one of the Twelve Apostles. This work is used as a text-book among the people; and this is what it says in confirmation of the statement that the Mormons are polytheists and have grossly corporeal ideas concerning the Deity:

"It will be recollected that the last chapter recognizes a family of Gods, or, in other words, a species of beings who have physical tabernacles of flesh and bones in the form of man, but so constructed as to be capable of eternal life. * * *

"A general Assembly, Quorum, or Grand Council of the Gods, with their President at their head, constitute the designing and creating power. * * * Wisdom inspires the Gods to multiply their species, and to lay the foundation for all the forms of life to increase in numbers, and for each to enjoy himself in the sphere to which he is adapted.—[Chap. vi., pp. 45, 4th Liverpool edition.

On page 34, the author declares God "has an organized individual tabernacle, embodied in material form, and composed of material substance, in the likeness of man, and possessing every organ, limb, and physical part that man possesses."

Brigham Young, who, for more than thirty years, was the "prophet, seer and revelator" of the Mormon Church, taught that Adam was the maker of the world, and the God of the human race. To quote the words of Brigham in one of his Tabernacle sermons, Adam "is our Father and our God, and the only God with whom we have to do." The Mormon leaders pretend to believe that they are all going to become gods in the celestial world, and the extent of the kingdoms over which they will rule will depend upon the number of wives and children they have here.

Akin to this bold blasphemy, is the horrible doctrine, promulgated by Mormon preachers, that our Savior was a polygamist, and that Mary and Martha were His plural wives, with whom He is now living in marriage relation in the celestial world. For the Mormon idea of heaven not only includes the perpetuation of the marriage relation there, but also the idea of unrestricted polygamy.

As all the world knows, polygamy is one of the favorite and peculiar doctrines of the Mormon Church. It is based upon an alleged revelation from the Lord to Joseph Smith in July, 1843, although it explicitly contradicts the former revelation which Smith claims he received from the Lord, and which was published in 1830 as the "Book of Mormon." But that the Lord should be represented as flatly contradicting Himself was a small thing in the eyes of Smith, provided a "new revelation" would get him out of the serious difficulty into which he had been brought by his intimate relations with numerous "spiritual" wives.

No marriage is recognized as valid which is not performed in their Endowment House—(the building where all the polygamous marriages and the horrid and blasphemous rites of initiation into the Mormon Church are performed, which, by the way, is the object for which the great Temple is being erected in Salt Lake City.) Consequently, all the married converts to the Mormon Church have to be re-married.

On the subject of Baptism, the Mormons hold peculiar views. They teach that it is able to wash away sins, and, when performed in behalf of the dead who have died outside the Mormon Church, has efficiency to secure their salvation. Consequently, when any of the Saints fall into heinous sins, they are taught that those sins can be washed away by their being rebaptized. There is also a great deal of baptism for the dead, based on Paul's statement in the 15th of First Corinthians. To show what crude notions are entertained on the subject, the following incident may be mentioned, which was given to the writer by a friend living in the neighborhood where the incident occurred,

and who knew the party referred to. A member of the Mormon Church, in one of the central counties of Utah, made up his mind, last winter, that he ought to be baptized for five of his dead friends. And since the Mormons believe that immersion is the only valid baptism, and since the weather was very cold, the aforementioned saint naturally shrank from the chilling prospect of being immersed five times in ice-water. He, therefore, hunted up a man and offered him two dollars apiece if he would take the job of being baptized for these five dead persons. The offer was accepted, and the baptism was performed in that way.

Another peculiar doctrine of the Mormon church is in reference to the Melchizedec and Aaronic Priesthood. The Mormons claim to have what might be called an ecclesiastical patent on this priesthood, which takes away from every one outside the Mormon church the right to preach the Gospel of Christ, or to administer any of the ordinances of God. The Melchizedec priesthood is the superior branch, having special reference to spiritual affairs, while the Aaronic branch refers rather to secular matters—although, in the former the functions of both departments are combined in some of the higher officers. But the world-wide fame of the Philadelphia lawyer would be sadly diminished if he should undertake to explain the various affiliations and ramifications between the Melchizedec and Aaronic priesthoods. The writer has heard Brigham Young say, in reference to these two departments, that it is very hard for any one to tell where the secular leaves off and the spiritual begins in this world. Although Brigham was at the head of the Melchizedec priesthood, and was officially "prophet, seer and revelator" for the church, it would certainly puzzle any one to tell where the spiritual began in him. But where did the Mormons get these two branches of the priesthood? They say, from Joe Smith. And where did he get them? According to Mormon authority, John the Baptist had the kindness to visit him in the woods of New York, in 1829, and there ordained him to the Aaronic priesthood. Peter, James and John also had a private interview with him about the same time, and ordained him to the Melchizedec priesthood. Under the latter are included apostles, seventies, patriarchs, high-priests, and elders. Under the Aaronic priesthood are bishops, priests, teachers, and deacons. A worse despotism than is exercised over the people by this priesthood cannot be found on earth. Pretending to have the keys of heaven and hell, pretending to have its authority direct from the Lord, it wields absolute power, not only in spiritual, but in all temporal affairs. Indeed, strict obedience to the "holy priesthood" is one of the conditions of gaining heaven, and the other is, "pay your tithing." The writer has been informed by those who have been members of the Mormon church for years that if one complies with these two conditions, he may be guilty of every sin and crime pointed at in the Decalogue, and still retain his standing in the church. Nor is it an uncommon thing to send men to foreign lands as missionaries simply in order that the church may get rid, as it foolishly supposes, of the odium of some crime that they have committed at home. The Mormons profess to believe in the Bible as a divine book, and in Christ as a divine Saviour. Still, they hold that a man cannot be saved unless he believes in the "Book of Mormon" as a divine revelation, and in Joseph Smith as a divine prophet.

And now, to cap the climax of all these blasphemous and horrid doctrines is one which is the most horrid of all, namely, the doctrine of Blood Atonement. According to this terrible doctrine there are some sins which cannot be forgiven or atoned for except by cutting the throat of the man who committed them, and pouring out his blood as an atonement. Three of these sins are apostasy, disclosing the secrets of the Endowment House, and marital unfaithfulness on the part of a wife. It has been taught by the head men of the church that it is a meritorious act for any Saint to spill the blood of a person

guilty of any of these sins. That there may be no doubt about the correctness of these statements concerning this horrible doctrine, the following extracts are taken from Brigham Young's published sermons:

"There are sins that men commit for which they cannot receive forgiveness in this world, or in the world to come, and if they had their eyes open to see their true condition they would be perfectly willing to have their blood spilt on the ground, that the smoke thereof might ascend to Heaven as an offering for their sins, and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain with them in the spirit world."

On another occasion he said:

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil until our elder brother, Jesus Christ, raises them up and conquers death, hell, and the grave."

Now, it is not intended to leave the impression that all the Mormon people believe in and practice such a barbarous doctrine; for vast numbers of the Mormons are far better than their creed. But truth requires the impression to be left that such a doctrine has been publicly preached again and again by the authorities of the church, and been repeatedly put into practice by the sanction of these authorities. The writer has been informed, on authority which he sees no reason to doubt, of specific cases in which this doctrine has been literally put into practice, with details too horrible to describe. And if all the Mormons do not believe and practice such a doctrine, it is not because the leading men in the church have not repeatedly inculcated it as a solemn duty.

The above are a few of the prominent and peculiar doctrines which are preached to the Mormon people; polytheism; the eternity of matter; the belief that God possesses a body, parts and passions like a man; polygamy on earth and in heaven, including the belief that Christ was a polygamist; baptism which washes away sins and brings salvation to the dead; the absolute control of the Melchizedec and Aaronic priesthood over all things, both temporal and spiritual; no salvation for any one who does not believe in the "Book of Mormon" and Joseph Smith, and then, to crown all, the doctrine of blood atonement.

From these doctrines it will be clearly seen that Mormonism is a grand jumble and conglomeration of five or six different "isms," its chief power being derived from the skillful way in which a little truth is blended with mountains of error. Let Paganism, Judaism, Mohammedanism, Jesuitism, Protestantism and Diabolism be shaken up together, and the result is Mormonism. For from Paganism comes its ide of God; from Judaism its theory of the priesthood, and special revelation; from Mohammedanism its plural-wife notions and its sensual ideas of heaven; from Jesuitism its cunning and arbitrary form of government, in which the end is continually made to justify the means; from Protestantism its talk about faith in Christ and the guidance of the Holy Spirit; and its general policy from the Devil—as any intelligent man will have to confess after a careful study of its cunning, devilish ways and means. It is impossible for purely human language to set forth adequately the diabolical character of Mormonism in both its theories and practices. And for this season, if any one desires to read, in small compass, a more accurate description of Mormonism than could be given by so skillful a writer as Macaulay, after he had lived in Utah for ten years, let him turn to the second chapter of Second Peter and read the first nineteen verses, where the pen of inspiration has given the only adequate description of Mormonism ever written.

And yet, it is only just to say that, scattered all through the Mormon ranks are hundreds of devout, worthy, kindhearted, hospitable people, who

came to Utah from England, Scotland, and the Scandinavian countries, bringing their Bibles and Christian sentiments with them, and who, although nominally Mormons, have never been persuaded to embrace these odious Pagan doctrines, which are the distinctive features of Mormonism.

THE FRUITS OF MORMONISM,

One might as well expect to gather grapes of thorns or figs of thistles as to suppose that the corrupt tree of Mormonism would bring forth good fruit. Holding, as they do, that they have an exclusive right to the priesthood, to revelations and prophecies, to the healing of the sick by the laying on of hands, to religious truth in general, and the guidance of the Holy Spirit, it would be hard to find more self-conceit and self-righteousness than among the Mormon people. A young Mormon "elder" who cannot put together three sentences in a grammatical way will assume to have a knowledge of the Bible and of religious truth generally, which Dr. Hodge, after sixty years of careful study, would not have thought of laying claim to.

But to avoid speaking at random, take the following proof of this self-conceit and self-righteousness, furnished during the recent Moody and Sankey meetings in Salt Lake City. It is a well-known fact that the leading men and most famous scholars of America and Great Britain have listened to Mr. Moody's preaching again and again with delight and profit. But the *Deseret Evening News*, which is the official organ of the Mormon church in Utah, in an editorial on Mr. Moody's preaching in Salt Lake City, spoke as follows:

"There is not a man among the whole fraternity of 'Evangelists' who can present any thing of any value to the Latter-day Saints, which they have not already received. And there is no preacher of them all, who, if he were desirous of learning the truth as it is in Jesus, but could learn very many valuable lessons in the things of God from members of our Young People's Improvement Associations, and even from our Sunday-School children. 'Believe in the Lord Jesus Christ' is a saying the full meaning of which is appreciated by the Latter-day Saints. To exhort them to 'faith in Christ' is the work of supererogation."

Think of Mr. Moody going into a Mormon Sunday-school to learn the "truth as it is in Jesus," when the principal text-book there is the "Book of Mormon."

And, still later than the above, this official organ of the Mormon church, in an editorial on a sermon recently preached on Mormonism in Philadelphia, by Bishop Tuttle, uses the following language:

"But so far as the institutions of modern Christendom are concerned, we candidly confess our lack of confidence in their power to do anything for us. * * * We have got so far beyond them through the revelations of the Almighty vouchsafed in these latter days, that we look back upon their teachings as a man reverts to the alphabet of his school days, and we remember their powerless forms and spiritless ceremonies as mere playthings compared with the higher things of the kingdom to which the system they call 'Mormonism' has introduced us."

The writer is ready to confess that he never had a clear conception of the character of the Pharisees during the Saviour's time until he came in contact with the utterances and spirit of the Mormon priesthood.

Another fruit of Mormonism is an exclusive, intolerant and vindictive spirit toward all outside the Mormon church. This is especially manifest on the part of the priesthood, who try to impress the people with the idea that all outsiders are "Gentiles" and "Babylonians," the enemies of the Lord, whom it is perfectly legitimate to plunder, and rob, and murder, if necessary, to promote the supposed welfare of the church. This accounts for the Mountain Meadows Massacre, the murder of the Aiken party of six persons, the Potter and Parish murders, and the countless other assassinations which stain the history of the Mormon church. As an indication of this vindictive spirit, one of the twelve apostles, on a public occasion, after referring to the fact that Christ taught us to pray for our enemies, said: "I do pray for our enemies. I pray that God will damn them and send them down to Hell." And, within

the past two years, one of the twelve apostles stood up in a public meeting and said, in a savage way: "If I had my way, I would say to every Gentile in the Territory, 'Get right out of here, or take the consequences.' " The Mormon priesthood have the spirit to drive every American from the Territory within a week. But, fortunately they have not the power, although this spirit is manifested in every town where the priesthood have almost exclusive control. In Brigham City they subjected the Presbyterian minister there to every form of persecution except personal violence. They declined for several months to sell him any supplies at any of the stores, groceries or butchers' shops, so that he was compelled to go six miles to purchase his supplies. They injured his property in various ways, and finally tried to drive him away by stoning his house at night. His only offence was that of being an American citizen. All this took place within the past three years.

Within the past six months one of the ministers employed under the Presbyterian Board of Home Mission, in the southern part of the Territory, got the privilege of boarding in a Mormon family. As soon as the priesthood found it out, this family was required to close its doors against the minister, although greatly in need of the money which he was ready to pay for his board.

Within a month another minister, in the northern part of the Territory, hired a building for a mission-school, from an old lady connected with the Mormon church, and paid a month's rent in advance. As soon as the priesthood found out what she had done, they brought such a pressure to bear upon her that she went to the minister and urged him to give her back the building, although, in her poverty, she greatly needed the rent. And yet the writer has heard President Taylor stand up in the great Tabernacle and declare that they are in favor of the largest liberty for their own people and for all mankind, and are glad to welcome people of all denominations to Utah. The priesthood pretend to give the American lamb perfect liberty to live with the Mormon lion. But when the Mormon theory is put into practice, "with the lion generally means inside the lion."

The Jesuit theory that "the end justifies the means" was never more thoroughly put in practice than by the Mormon priesthood. They hold that lying and perjury, for example, are not wrong when done for the good of the church. The writer has sat in the Federal court-room by the hour, and heard officials high in the Mormon church swear they "don't know" in regard to things which it was their special business to be familiar with. And as an example of the way in which the priesthood are ready to lie their way out of a difficulty for the good of the church, take the following fact:

In 1850, John Taylor, the present head of the church, was in France, and became engaged in a public discussion with some Protestant ministers. They made it so hot for him on the subject of polygamy that, finally, to relieve himself and the church he represented from the odium, he denied that polygamy was one of the doctrines of the Mormon church, and had his denial translated into French and publicly circulated, although Taylor himself now says that he knows that Joseph Smith received his alleged revelation on polygamy in 1843, *seven years* before Taylor's denial was made. Furthermore, those who ought to know have told the writer that Taylor had no less than four wives himself when he made that denial.

So far as polygamy is concerned, the fruit is just what might be expected. There is no social abomination growing out of that unclean system which is not found in Utah, and which is not countenanced by the priesthood. It is considered perfectly proper for a man to have two or three sisters for his wives at the same time, or a mother and her daughter. Such cases are numerous. And the writer has knowledge of one case where a man had for his three wives: mother, daughter, and grand-daughter. The whole tendency of

polygamy is to brutalize all who have anything to do with it. One of the saddest, but one of the most frequent, results is the pushing aside, into cold neglect, of legal wives who have grown old and gray, to make room for those that are younger. After three and a-half years of careful observation, the writer feels amply justified in saying that, so far as the Mormon men are concerned, with very rare exceptions, the same principle underlies polygamy which underlies the keeping of mistresses elsewhere. No pen can describe the demoralizing effect upon the young, nor adequately set forth the lack of morality on the part of the vast majority of young men and women who are brought up in connection with it. In fact, they don't seem to know what the term *morality* means. It must be remembered, however, that only a minority of the Mormon people are in polygamy. So far as the rest are concerned, the writer rejoices to believe that among them, in spite of the terrible errors and evil tendencies of Mormonism, there are great numbers of upright men and women, who are still influenced by the wholesome teachings of their Christian ancestors.

One of the worst fruits of Mormonism is the way in which the most sacred things are desecrated in the name of religion, so that "the way of truth is evil spoken of." Take two or three examples:

A Mormon apostle or bishop will stand up on the Sabbath to preach to the people, declaring that he will speak as the Holy Ghost shall give him utterance. He will then begin an incoherent secular harangue about the best method of irrigation, the need of inaugurating manufacturing enterprises, (this is a pet topic with President Taylor), the necessity of planting shade trees, or the best method of improving the breed of cattle and sheep.

The Mormons devote a great deal of attention to dances and balls, and it is a customary thing to open these performances with prayer.

But the worst example is that in connection with the Mountain Meadows massacre. John D. Lee, the Mormon bishop, who was executed in the spring of 1877, for participation in that awful horror, tells us, in his published confession, that the Mormon leaders who engaged in that massacre spent most of the preceding night in a prayer-meeting, asking the Lord to guide them in their murderous enterprise. For a long time they were in doubt as to whether they had the sanction of the Lord or not. But toward morning they all felt that the Holy Spirit was with them, and in the name of the Lord they went out an slaughtered, in cold blood, 119 men, women and children, because they were Gentiles, and, therefore, the Lord's enemies.

THE RESOURCES OF MORMONISM.

Where does this system, which is so anti-American and so utterly hostile to the enlightened and progressive spirit of the age, get its enormous strength? Its strength comes mainly from three sources, namely: its *organization*, its *missionary policy* and its *financial system*. There is probably no system on earth which has a more cunning, compact, and complete organization for its purpose than the Mormon Church. There is space to give only the merest outline of its organization. Supreme over all is the President with his two Councilors. Then come the Twelve Apostles, who, in connection with the President and his councilors, form a High Council, from whose decision there is no appeal. Then come the Seventies (who are traveling missionaries), High Priests, Elders, Bishops, Teachers, and Deacons.

The whole Territory is divided into twenty stakes (Is. liv. 4) or districts, each of which is presided over by a High Priest. These districts are again subdivided into about two hundred and thirty wards, each of which has a presiding bishop. The Teachers and Deacons are his subordinates, whose duty it is to visit every family in the ward so as to be informed in regard to their religious belief. In this way, through all these various gradations, the

leaders are able to put their finger on every man, woman, and child in the whole Church.

One of the most cunning things about the organization is the number of office-holders. The following figures are taken from their own reports to the annual conference in April, 1879: Total number of Mormons in Utah, 109,218. All over eight years are considered members of the Church, and, according to this report, there were 75,557 officers and members. Of this number 23,038, or nearly two out of every six, were office-holders, distributed as follows: 3 councilors, 11 apostles, 50 patriarchs, 4,260 seventies, 3,241 high priests, 9,615 elders, 1,347 priests, 1,515 teachers, and 2,997 deacons. If any one of these 23,000 officers is disposed to criticize, or become dissatisfied with, the system, the office he holds (with the prospect of promotion) acts as a bribe to silence and acquiescence.

The extent of Mormon *missionary* operations is far greater than is generally supposed. They keep about 300 missionaries scattered through the world constantly. And it is safe to say that, at the present time, there is not a country on the globe where a Mormon missionary cannot be found. Nor do they go in vain, since, for several years past, they bring to Utah between two and three thousand converts annually. Most of these converts come from England, Scotland, and the Scandinavian countries. And the secret of their success in these Christian communities is found in the fact that they preach mainly the Bible and the Gospel of Christ, claiming that *that* is Mormonism. When their deluded victims arrive in Utah, with their little means exhausted, they discover that the Bible is pushed aside to make room for the "Book of Mormon," and Christ is put in the background to make room for Joseph Smith in the foreground. These missionaries also take advantage of the American Homestead and Pre-emption laws, and fasten their toils more securely about their victims by pretending that the Mormon Church will provide them with land for homes. The successful operations of these missionaries are altogether with the ignorant and dissatisfied classes of England and Europe, since none but the very ignorant can be duped by these wolves in sheep's clothing. And after arriving in Utah, these people and their children are kept in the most abject ignorance, since the main object of the Mormon school system is to prevent people from learning to think and acquire information.

But the main strength of Mormonism is derived from its *financial* system, which is based on the tithing plan. The people are required to give the tenth of everything to the priesthood, from the tenth egg to the tenth hay-stack. According to their own report, the net proceeds of the tithings for the year ending April 6th, 1880, were in round numbers \$458,000. And the income of the priesthood from all sources for the same period amounted to the enormous sum of \$1,097,000. The priesthood make no report of the uses to which this vast sum is put, except in the most general way.

RELATIONS TO THE GOVERNMENT.

There is room left to say but a few words on this most important point. But it is very difficult for a patriotic citizen to live in Utah and maintain that respect for the Government of his country which every citizen ought to feel, when he sees how, for more than thirty years, the Government has allowed its laws to be trampled underfoot, and the blood of law-abiding citizens shed with impunity, by this anti-American oligarchy, which sets at defiance the most sacred laws of the land. Few people realize how utterly anti-American and hostile to the institutions of the land Mormonism is. It not only believes in a union of Church and State, but in such a union as completely merges the State in the Church. Consequently, when the Territorial Legislature met in Salt Lake City last winter, Americans living in Utah had the following

edifying spectacle to look at: Out of 39 members of this Territorial Legislature (26 in the Lower and 13 in the Upper House), 84 were polygamists and members of the Mormon priesthood. And these law-breakers drew their salaries out of the United States Treasury.

For nineteen years there has been a specific law against polygamy on the National Statute-book. But only two men in all that time have been convicted out of hundreds upon hundreds of criminals, for the simple reason that no Mormon witness could be found who would tell the truth. In one of the cases referred to, one of the witnesses happened to be an American; and in the other, testimony was obtained by a brilliant piece of strategy on the part of the United States Marshal.

About all the Congressional legislation that is needed in order to Americanize Utah is included in the following three points: 1. An amended jury law which will prevent polygamists from sitting on a jury before which a polygamist is to be tried. 2. Making polygamy a continuous offence, instead of requiring prosecution to take place within three years, as now. 3. Making cohabitation the proof of marriage, instead of being required, as now, to prove the ceremony, which takes place behind the solid walls of the Endowment House—where the only witnesses are those who will not tell the truth.

For years and years the Americans in Utah have been trying to secure from Congress some such simple legislation as this, but to no purpose. Meanwhile Mormonism has gone on increasing in strength until it virtually controls four of the future great States of the Union. If facts have not been set forth in this article which deserve the serious attention of every patriotic American, and especially of every man who deserves the name of statesman then where are such facts to be obtained?

ROBERT G. MCNIECE.

Since writing the above, I have come to the conclusion that nothing short of a Congressional enactment disfranchising the polygamists, and transferring the political power now wielded by the Mormon church to a Legislative Commission of law-abiding citizens, appointed by the President, will ever succeed in Americanizing Utah.

R. G. M.

Polygamy.

This feature of Mormonism is not, as some assert, a mere addition by Brigham Young to the original doctrines of the church; nor is it of such a character that it can be sloughed off at any convenient time, under the direction of a new Revelation, but it is so thoroughly interwoven into their whole theological fabric as to be an essential part of it. It is the necessary and logical outgrowth of their faith. Destroy this doctrine, or prohibit its practical working by Congressional enactments, and Mormonism is stripped of all that can perpetuate it.

Orson Pratt, in a sermon preached August 29, 1852, said:

"The Latter-day Saints have embraced the doctrine of a plurality of wives as a part of their religious faith. It is incorporated as a part of our religion, and necessary for our exaltation to the fullness of the Lord's glory in the Eternal World."

This doctrine is the necessary sequence of their belief in a Celestial world, or in the pre-existent life of the human soul. On this point, Mr. Pratt says:

"The spirit that dwells in each man and woman is, I venture to say, more than five thousand years old. The Lord has ordained that these spirits should come here and take tabernacles by a certain law, and through a certain channel; and that law is the law of marriage. The Lord ordained marriage on this globe between Adam and Eve as eternal in its nature,

hence we believe in marrying for eternity. Among these spirits in the heavens are many more noble, more intelligent, that were called the great and mighty ones who were reserved till the fullness of time, to come forth upon the face of the earth through a noble parentage, who shall train their tender minds in the truths of eternity, that they may be Prophets, Priests and Kings to the Most High God. Among the Saints is the most likely place for these spirits to take their tabernacles, to be trained up by that people that are the most righteous of any other people upon the earth. This is the reason that the Lord is sending them here, brethren and sisters. The Lord has not kept them in reserve for five or six thousand years, waiting for their bodies, to send them to the Hottentots, the Hindoos or the Negroes, but to the Saints of the living God, who were chosen out of every nation of the earth, and are being gathered to Zion. Then, is it not reasonable that the Lord should say unto his faithful and chosen servants: 'Take unto yourselves more wives, that more of these noble spirits should come forth through these my faithful and chosen servants.'

These wives are to be sealed to the Saints for time and eternity only by the priesthood. The Revelation of celestial marriage was given to the Prophet Joseph Smith, on the twelfth day of July, 1843, and to him and his successors in office are given the keys of these matters. "If men neglect this sealing, they will be damned to all eternity. If they are redeemed it will not be to become gods, and to reign upon thrones. If they are not sealed to their wives they will not have any claim on one another in the eternal world, but shall be separated and be servants to others."—Pratt's Sermons.

The great object set forth by the Mormons in maintaining this peculiar doctrine is to raise up a numerous posterity, here and in the world to come, that they may be exalted to the rank of the "Sons of God; or, to *gods* to reign upon thrones." In this they are to fulfill the command of the Lord to "multiply and replenish the earth." Brigham Young said in a sermon preached in 1856:

"If my wife had borne me all the children that she ever could bear, the celestial law would teach me to take young women that would have children."

Heber Kimball said:

"How long do you suppose it will be before my posterity increases to over a million? A hundred years will not pass before I will become millions myself. Brother Brigham and I are becoming like Abraham and Isaac and Jacob. We have taken a course of exaltation and put our lives and strength to usury, and we shall inherit the blessings of the faithful to whom the promise is given."

Orson Pratt has also said:

"There is another reason why this plurality should exist among the Latter-day Saints: We believe that the nations of the earth are doomed to destruction; we believe that, according to Mormon revelations, given in the Book of Doctrines and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard until it falls upon the head of nations, until they are destroyed. We believe that the Saints are being gathered to Zion from among the nations, to become the instruments in the Lord's hand of accomplishing His will."

Orson Hyde, in a sermon preached in the Tabernacle, October 6, 1854, said:

"Polygamy is the chord that shall revolutionize the whole world, and it will make the United States tremble from head to foot. There is such a tide of irresistible argument in it that, like the grand Mississippi, it bears on its bold current everything that dares oppose its course.

The Mormons have always maintained direct hostility to legislation against this feature of their system, and boldly assert their expectation of a universal supremacy in this nation. Orson Pratt, in his sermon on celestial marriage, in 1852, said:

"If it can be proven that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional; and should ever there be laws enacted by the Government to restrict them from the free exercise of this part of their religion, such laws are unconstitutional."

Brigham Young said, in a discourse in 1856:

"It is not the prerogative of the President of the United States to meddle with this matter, and Congress is not allowed, according to the Constitution, to legislate upon it. If we introduce the practice of polygamy, it is not their prerogative to meddle. * * I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves. And let them drive us from this place if they can. If they get rid of polygamy they will have to expend three hundred million dollars for a prison, and roof it over from the summit of the Rocky Mountains to the Sierra Nevadas. The sound of polygamy is a terror to the pretended republican governments. Why? Because this work is destined to revolutionize the world and bring all under subjection."

The same treasonable spirit is rife to-day, and from ward meeting-houses, assembly halls and tabernacles the cry is raised of unconstitutional interference with their liberties. The people are constantly exhorted to accept polygamy as a divine doctrine, and counseled to practice it in defiance of all law. President Wilford Woodruff, in the priesthood meeting of the last conference, boasted of the fact that he had *three wives* and twenty or thirty children. In a sermon preached in the Tabernacle, in referring to this part of their doctrine, he said:

"There is one principle I would impress with power on the mind of every Saint of God, upon the rulers of our nation, and upon the inhabitants of the land, namely: that the Gospel of Jesus Christ, with all the ordinances thereof, with the priesthood, which holds power both in the heavens and on the earth, and the principles instituted for the salvation and exaltation of men—these principles cannot be annihilated. No combinations of men can destroy them; prisons cannot confine them, nor graves entomb them, because they are eternal. Men might be put to prison who confessed them, as was Brother Reynolds, but the principles are as firm and independent as the pillars of heaven. Rulers and the inhabitants of the earth have tried to destroy them, but it mattered not; these eternal principles could never be destroyed."

Geo. Q. Cannon, a man with four wives, said recently in a speech in Salt Lake City:

"The Government of the United States would be powerless in the future, as it had been in the past, to enforce the anti-polygamy or any other law detrimental to the interests or progress of the kingdom of God on earth. Nineteen years ago on the 2d of last July, the Congress of the United States passed a law to prohibit and punish the practice of polygamy in the Territories. How much prohibition has the law effected! How many of us have been punished for polygamy? But two men, and they furnished the evidence themselves for their own conviction."

Polygamy is taught as extending into the future life. Those sealed here are sealed for all eternity, and there will be an eternal increase of progeny.

"The Revelation of the Almighty from God to a man who holds the Priesthood and is enlightened by the Holy Spirit, whom God designs to make a ruler and a governor in his eternal kingdom, is that he may have more wives, that when he goes to another sphere he may still continue to perpetuate his species, and of his kingdom there shall be no end. * * In yonder world, those who have the Priesthood and by their faith and obedience obtain the sanction of the Almighty, they are sealed on earth and in heaven, and will be exalted to rule and govern forever, while those who would not listen to the holy commandments, and died without having a wife sealed to them, are angels—lower spirits and servants to them that rule. * * When the servants of God go to heaven, there is an eternal union, and they will multiply and replenish the world to which they are going."—Orson Hyde's Sermon, Oct. 6th, 1854.

"The principle of increase is the grand moving principle and cause of the actions of men. The Latter-day Saints are bound to put in practice those principles that are calculated to endure and tend to a continual increase in the world to come."—Brigham Young.

Their theology teaches the legitimacy of marriage between brother and sister, and between parties of near relationship, in order that a "pure family may be raised up." Instances of a Saint marrying or "being sealed" to a mother and to her daughters at the same time, are of frequent occurrence. Contracts are made with missionaries to find a wife or wives for parties here, on condition of paying the expenses of the passage to this Territory. Young and innocent girls are thus purchased by old gray-headed polygamists and dragged into a life as slavish in its character as was that system which always will be a foul blot upon our nation's history. It may well be repeated, and the declaration made emphatic, that polygamy means the enslavement and the prostitution of woman; a venomous defiance of the authority of the United States Government, and the propagation of a horde of banditti in this Territory whose deeds will strike terror to every heart. The massacre at Mountain Meadows, the robber bands of Nauvoo, the outlawry of young Mormonism of to-day, away from the centers of civilization, are but the natural fruits of this terrible system, and only a forecast of the years to come, when these masses of ignorant, vicious, polygamous-bred "hoodlums" of mixed parentage shall be thrown out like driftwood upon the sea of active life.

T. W. LINCOLN.

The Mormon Situation.

Extracts from an article in "Harper's Weekly" for October, 1881, by Judge C. C. Goodwin
Editor of the "Salt Lake Tribune.")

For an American to study the situation of affairs in Utah is a task which brings only a reward of grief and indignation, and these feelings increase as the subject is more and more investigated and understood. One is grieved over the welding of such a superstition over thousands of people, incensed at the degradation of poor women, and indignant that in the United States a system is being encouraged and strengthened annually which kills the clear sense of right in young minds, and taints childhood with errors which can never be eradicated. * * * * *

To give a clear understanding of the present position of the Mormon people and the influences which control them, together with the outlook for the future under that control, is a most difficult task. I can tell what I know, what ten thousand people around me know, and while knowing that it is all true, often find it almost impossible to support the statement with the proofs which a legal or prejudiced mind would demand. Hence in what I shall say below only facts perfectly well known will be stated. A writer on this theme is in the same position that the courts in Utah are when they attempt to punish a man for the offense of having at the same time two or twenty wives. Every resident may know the fact, the children of the different "wives" may be seen daily at play about the streets, the Mormons themselves will tell what the maiden names of the women were; and still, arraign that man and charge him with the crime, and those very women will come into court and on oath declare that they were never married to the man, and if necessary (as they have before now) swear that they do not know who is the father of their own children. Of course, the court is baffled, and justice is defeated. The Mormons will prove by their "sacred" books that they may not lie or commit violence, that a good Mormon cannot help but be a truthful, God-fearing man. But such things always have with them a double meaning. With them it means simply that to a brother Mormon they must be true, while to an outsider the rule does not apply. In private the more candid of them will admit this, and will cite examples by the score from the Bible to prove how from the first it has been the rule for God's people to deceive and spoil the heathen. There is a double meaning or a chance for a reservation everywhere in their professions and statements. Their Church itself is a *double entendre*. They went to Utah poor; they have sought no way to acquire wealth except from the products of the soil; the coming of strangers was a signal for the most cruel persecutions by them, those persecutions taking the form of ostracism, of open murder, and secret assassination. For years Gentiles carried their lives in their hands; the prayers in the churches on the Sabbath were that the Gentiles might be destroyed; Governors and judges and other United States officials were driven away; to prospect for minerals in the hills of Utah was death; and though the Gentiles, against this opposition, and while wronging no one, opened the mines and made a market for Mormon produce, gave employment to Mormon laborers, paying in gold, and making the present wealth of Utah except the value of the naked land, within the last three months the Premier of the Mormon Church (Geo. Q. Cannon), a man who claims to be an apostle of the Lord, furnished to a distinguished magazine of the East an article in which he directly claims that not only against the barbarism of the wilderness, but against the most merciless and continued persecutions, the patient and long-suffering Mormons

have builded for themselves homes in the desert. As this man is really the controlling spirit of the Mormon Church, a brief reference to some of his statements will give the reader a fair estimate of the worth of any Mormon's statement concerning Mormon affairs.

He says of Joseph Smith:

"He had the courage of his convictions, and did all that mortal man could do to prove to the world that he knew that his teachings were true—he died for them."

The truth is, Smith was arrested, as any other culprit might be, and died as any other criminal might, and certainly as much against his own will or intention as ever did felon of greater or less degree at the rash hands of an outraged community.

Of Brigham Young this man says:

"The man who had the courage to lead an expatriated people through the wilderness, the statesmanship to found a great commonwealth, and the truthfulness and probity to make his word among business men have the value of a bond, can not be injured by malicious envy."

The courage of going to Utah was nothing more than thousands have dared; the statesmanship displayed was simply in claiming divine power, and making some hundreds—and later some thousands—of people work for him; and, while his word was good where he could not afford to break it, Salt Lake City is full of people of both sexes whom he deliberately robbed. The writer of the foregoing extract was the man who delivered the funeral eulogy over Brigham Young's remains. In that eulogy he declared his full belief in the integrity and divinity of the dead "prophet." Within a few days afterward, however, he was one of the parties to a suit which compelled the heirs of the "prophet" to make restitution of more than one million dollars stolen from a deluded people. Again, this writer denies that the Mormons in Idaho were ordered how to vote last year. At the time, a Mormon bishop stated that, against their will, they were ordered to vote, and the result of that election showed that every Mormon voted.

The same writer asserts that the Mormons are attached to the Constitution of the United States, and claims, therefore, that they are good Americans. They do claim that, under the Constitution, polygamy, or any other cant or fraud under the name of religion, is allowable, and thus far and no farther are Mormons Americans. When the civil war was raging, Brigham Young, in the Tabernacle one day, at Salt Lake City, said:

"The men of the South pray to God for the destruction of the men of the North; the men of the North beseech God to bring destruction upon the men of the South; I say amen to both prayers."

These words reveal fully the love which the Mormon people bear to the people and Government of the United States.

Further on in his article the Mormon Premier says:

"Every person was at liberty to do as he pleased about prospecting and opening mines."

The truth is that Lawrence and Godbe were cut off from the church for advocating mining. Men who tried to prospect were murdered or driven away, and the first mines opened in Utah were only opened under guard of United States soldiers. He claims that in the early days of Utah there were no liquor or gambling saloons, or prostitutes, in the Territory. Brigham Young early engaged in the manufacture of liquors, and it was openly sold (a most vile compound) in Mormon stores that bore the sign of "Holiness to the Lord" and "the all-seeing eye" over the doors. There were no houses of public prostitution, for such houses can not exist where there is no money; but that there were ample materials to supply such houses is manifest from Brig-

ham Young's old sermons, one of which is before this writer as he writes, but which, by its obscenity, is preserved from reproduction.

He praised the Mormon schools of Utah, when the testimony of Gentile teachers is unanimous that they are of the very lowest type.

He further says:

"From the time when travel across the continent to California commenced, it has been a constant custom in Utah to invite ministers of repute of every denomination, who were passing through, to speak in the various places of worship."

It has been the custom occasionally to ask ministers to preach one sermon in Salt Lake City. These sermons have been themes for ridicule on the succeeding Sabbaths. But to show the real Mormon spirit I will cite one case. A young Presbyterian minister came to Utah a few years ago, to try to regain his health. He went to San Pete valley, where there were no American schools, where there were boys and girls nearly grown to manhood and womanhood who were totally ignorant of the rudiments of an education, and opened a school. Hearing of it, Brigham Young and his nearest counsellors repaired to San Pete, and, before a full congregation on the Sabbath day, Young instructed his hearers to kill the offending minister. George Q. Cannon, who made the above statement of Mormon liberality, sat by and heard Young's order, as did also the Rev. Mr. McMillan, against whom the order was directed, and who, despite three attempts upon his life, still lives and continues to teach and preach in San Pete. Mr. Cannon also tries to charge the Mountain Meadows massacre upon John D. Lee and the Indians. There is nothing better known in Utah than that Lee was but a mere instrument in the hands of his superiors; that he would not have dared to act without orders; that the murders were planned in Salt Lake City, and that many of the effects of the victims were carried to that city and sold. More, in a meeting of the seventies in Salt Lake City, Brigham Young justified the massacre.

I have cited the above extracts to show just how much a Mormon's word is worth to the outside world. The man I have quoted from is second in place in Mormon authority, claims to be an apostle of the Lord, and to speak with an inspiration received direct daily from God. His brother, who is also high in authority in the church, but a few days since, under oath, declared that he did not know that his brother was living in polygamy, and that he knew the names of no women who claimed to be his brother's wives, except his first wife. There is hardly a child in Salt Lake City who does not know four women who are Cannon's wives, and their children.

Mr. Cannon denies that in Utah there is any union of Church and State, while, under date of January 6, 1881, John Taylor, President of the Mormon Church, in a communication to Henry Randall Waite, Special United States Census Agent, admits that the Mormon church has full control over the temporal as well as the spiritual affairs of the Mormon people. This same thing is preached weekly in the Mormon churches. * * *

The sentiment throughout the country is that, however misguided the Mormon leaders may be, they are entirely sincere that their religious convictions are part of their lives, and that, in treating with them, this fact must never be lost sight of. There are many among the ignorant followers who are sincere, and there are many who, at the command of John Taylor, would go out with only staves and pitchforks, against a fully armed and disciplined army corps, and expect to conquer, for they are thorough fanatics, and are steeped in superstition. The fact that for years they have worked uncomplainingly, while their leaders have absorbed all the profits of their toil, is a convincing proof of their sincerity. But with the leaders, that is, with four-fifths of them, the case is altogether different. With them their church is

simply a colossal political and commercial machine, through which a few leaders may hold control over the minds and earnings of the followers, through steady appeals to their fanaticism and superstition, by holding over them the terrors of excommunication, and the promises of sensual indulgences in this world, and a Mohammedan paradise after death if they are but faithful. It is an absolute theocracy; it holds itself above the government of the United States, or any other government; teaches its adherents that "all governments founded merely by men are illegal; claims that its founder was a prophet inspired by Omnipotence; that, as he died, his mantle descended upon his successors, with all its divine powers; that, as he could do no wrong, they, in his place, and the direct custodians of his powers, can do no wrong, and that when men, poor and weak, and groping in the darkness of this world, made laws which are contrary to their desires, or which conflict with their plans, they are not only not under the slightest obligations either to obey or respect them, but have a perfect right to commit perjury or any other crime to avoid obeying them. So, while within the Republic, claiming all its protection and advantages, these leaders are teaching their followers steadily to look forward to the time, in the near future, when the dominion of the whole land shall be theirs—not only the spiritual dominion, but the political and commercial dominion. Their contempt for the government of the United States has been and is being shown in a hundred ways. Their election law, giving the ballot to women, is a sample. Under that law girls under age, and alien women with the odor of the emigrant-ship still upon their clothes, without ever having taken an oath of allegiance to the United States, without the slightest idea of the meaning of the act they are performing, or what is intended by it, cast their votes as they are instructed to in some tongue unknown to the ordinary American, and go away dazed. During the past eighteen months more polygamous marriages have been consummated in Utah than ever before in the same length of time. Every day, in Salt Lake City, can be seen women, still girls in years, carrying in their arms infants the fathers of which they would not, under torture, reveal. The Mormon leaders and Mormon journals take the ground that a person can not be punished for the crime of polygamy until his guilt is established by direct proof in a court of competent jurisdiction, and jeeringly defy the authorities to obtain the proof. Daniel H. Wells, one of the oldest leaders and highest officers of the bogus church, and the chief custodian of the Endowment House records at Salt Lake City, swore in court there that he knew of no record of Mormon marriages. Brigham Young, when arraigned, swore that he had but one wife, that he never was but once married. Every Mormon knows how desperate was the perjury which these men committed, and every one of them justifies their acts.

A few years ago, in Salt Lake City, late at night, a physician was called from his home, as he was informed, to attend upon a wounded man. He was met a few steps from his own gate by a body of men, and murdered. Next morning Brigham Young headed a subscription with \$500, as a reward for the arrest and conviction of the murderers. Other prominent Mormons signed large sums. On that same morning Brigham Young could have had those murderers killed before him in five minutes, had he so desired. A few days later, in a public assemblage, Young bewailed the murder, and declared that he would give a large sum to have the perpetrators brought to justice; all the time the murderers were smiling at him from the congregation, and he knew them, and knew what they had done. The physician's offence had been the location of a few acres of land and some springs that the Mormons wanted. Crimes as open as this have been somewhat relinquished during the past few years in the main centres of Utah, but the old spirit remains just the same. The present policy of the organization is to put on the outward forms of peace, to assume before the world the mien of martyrs and non-combatants and to

tell of the cruel persecutions they have suffered, and of the slanders that are hurled at them. In secret they are as aggressive as of old, and are only waiting for strength to make their purpose too pronounced to be mistaken. * *

Another feature of the system is that the people are taught that the whole Gospel was not revealed to Joseph Smith, but that those who follow in his footsteps, like him, are inspired, and liable, even as Joseph was, to receive covenants and laws from heaven at any time. No mortal man can tell when the Mormon religion will be fully completed, or what new jugglery may be added to it before the final patent shall be applied for. It is now nearer what the Mohammedan church was at the time of Mohammed's death than anything else ever was. Its aim is universal dominion. Its leaders contemplate the time when they will absolutely direct, over whole States, the political, commercial, religious and social affairs of the people, in utter defiance of the laws of the country. More: they believe that, in the near future, the control of the Republic itself will pass into their hands, and this they are careful to keep impressed upon their people. This is preached from every Mormon pulpit; this is the settled belief of the Mormon thousands. Some little time before Brigham Young died, he announced from his pulpit that before twelve years he would dictate the person who would be President of the United States. With that accomplished, the country would soon understand what Mormonism means. Polygamy would be legalized, the offices would be distributed exclusively among polygamists, free thought would be strangled, a free press would not be permitted to exist for a day, and within six months from the time that full power was placed in Mormon hands all the region within the line of that State would be absolutely foreign, as are the Barbary States to-day; that is, it would be so, if no violent resistance were to be imposed by resident Gentiles. * * * *

They understand exactly the art of managing corporations to keep them friends. It is their expectation that members of Congress who are also railroad attorneys will prevent in the future, as in the past, any legislation hostile to them. The railroad press of the country is preaching conciliation, kindness, and the extending of schools as the only means through which to subdue or change the spirit of the Mormon people. While pretending to be horrified at polygamy and church rule, the moment that anything is proposed which threatens to be a real blow at either, the cry is raised that force, violence or harsh means never were effective in influencing men's religious convictions, and never can be. They ignore the fact that the Mormon church is merely a gross political machine; that it is changed, expanded or contracted, at any time, to suit its leaders; that kindness and conciliation are lost upon its members; that their purpose is perpetually aggressive; that they mean to destroy free government in the United States, and reproduce in this country such a state of affairs as rules in Mohammedan countries; and that there is but one thing they respect, which is irresistible power. The masses of the Mormon people are kept so poor, and their minds are so enslaved with the teachings of their leaders, that they cannot be reached by the usual means of enlightenment, except in a most limited degree. The great mass can not read English books or newspapers; they would not if they could. Out of the slums of Europe they have been brought to a land which supplies them with fresh vegetables, meats, and comfortable clothing, and the change to them seems so nearly a miracle that they do not wish to question its genuineness. So steeped are they in superstition and ignorance that they obey without question all orders from the heads of the organization. But for the steady influx of foreigners—low, base-born foreigners, hereditary bondsmen—the two dreadful features of the Mormon church, polygamy and the exalting of the church over the State would die out in America in two generations. As it is, not half of the daughters of Mormons, who have grown up amid a large population of

Gentiles, will ever enter into polygamy, but among the masses in the country districts fanaticism is as strong as ever.

It may safely be affirmed that there never was an institution so demoralizing to the religious sentiments of humanity as this Mormon church. The spectacle of one hundred thousand people in the midst of this Republic who believe implicitly that some cunning rogues are real priests and apostles of the Lord, who believe they can cure the sick by touching them; that repeated miracles have been performed by them since the days of Joe Smith; who heed none of the teachings of the past eighteen hundred years; on whom modern progress makes no impression, may well make men ask, if all this is possible under the electric light, with the magnetic telegraph clicking, with the power-press sounding, with the locomotive whistling, with the world full of books and daily journals, what might not cunning priests eighteen hundred or three thousand years ago have concocted?

And while this system is spreading and being daily strengthened; while something is going on in Utah which, if left exclusively to itself, would, in a generation, bring women to the auction block, and utterly brutalize men, the people of the East do not seem to be greatly worried. Though the Gentiles of Utah never wronged the Mormons, though they have given to Utah its prosperity and accumulated wealth, though they own quite two-fifths of the property of the Territory, and though they have never asked anything of the Mormons except that they obey the laws, still, the sentiment of the East is that they are a predatory set, and that the Mormons are entitled to peculiar and tender consideration, because they, when their presence and customs had become intolerable to the people among whom they dwelt, started out into the wilderness and established a thriving Territory. * * * * *

The men of the East should consider these things, and should remember that once before there was an institution in this country, around which there was a shield of sympathy; its divine rights were declared from a thousand pulpits; Congress was too sordid and too cowardly to deal with it; wholesale merchants and great corporations lent their influence to perpetuate it, and a venal press rang with anathemas against any who dared to denounce it. But there came a day, at last, when men had to choose which should live and rule, that institution or this nation.

The history of what followed is fresh in all minds; and, little as the masses believe it now, there will come a time, if this monster in Utah is left to grow, when there will be another call for volunteers and for money; and, as before, tens of thousands of brave young men will go away, never to return; as before, there will be an enormous debt incurred; as before, the country will be hillocked with graves, and the whole land will be moistened by the rain of women's tears.

The few selections that we made, in our article on Blood Atonement, taken from the so-called sermons of Brigham Young and Heber C. Kimball—many more can be produced—seem harsh, severe, cruel and horrible to Christian or even moral minds; they cause a shudder of horror to all who read them. But we know, from positive and direct information which admits of no denial, that the discourses, as delivered on the stand in the Bowery and Tabernacle by Young, Kimball and others, were much more cruel, wicked and blood-thirsty than they appear in the printed works. Many testify that it was blood-curdling to hear them. * * The "sermons" were reported by G. D. Watt and J. V. Long, in phonographic short-hand, and they, when transcribing for the printer, left out many blasphemous and bloody expressions, unfit for the public eye. * * This cutting down and pruning by the reporters and the editor of the *Deseret News*, "for wise purposes," offended Kimball very much, and he publicly and privately complained that "they have taken the music out of my speeches."—*T. B. Hilton, in Utah Review, for October.*

Blood Atonement.

Did the Mormon leaders ever teach the doctrine of Blood Atonement?

George Q. Cannon said to the Washington correspondent of the *Inter-Ocean* :

"There has been a great deal of talk about the doctrine of blood atonement. This talk originates in the fact that we do not believe in hanging. We think that, if a man sheds blood, his blood should be shed by execution. In Utah Territory a criminal who has been sentenced to death can elect whether he shall be shot or hung. This fact has furnished a basis for all the talk about blood atonement. It does not follow that, because we believe a man who kills another should have his blood shed, each Mormon is going to be the executioner. It is a process of law, and has no reference to any church ordinance."

Brigham Young said in a sermon, delivered in the Bowery, Salt Lake City, September 21, 1856:

"I want all the people to say what they will do, and I know that God wishes all His servants, all His faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

"I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

"There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to Heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, such is not the case, they will stick to them and remain upon them in the spirit world.

"I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

"Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and great wickedness; and because the Lord had promised Abraham that he would save his seed.

"They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter His rest in the flesh, because of their transgressions, consequently he destroyed them in the wilderness.

"I do know that there are sins committed of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And, furthermore, I know that there are transgressors who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say, further: I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though

the principles are taught; and yet from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it. It is our desire to be prepared for a celestial seat with our Father in Heaven."

The following is taken from a discourse delivered by Brigham Young in the Tabernacle, Salt Lake City, Feb. 8, 1857:

"Brother Cummins told you the truth this morning with regard to the sins of the people. And I will say that the time will come, and is now nigh at hand, when those who profess our faith, if they are guilty of what some of this people are guilty of, will find the axe laid at the root of the tree, and they will be hewn down. What has been must be again, for the Lord is coming to restore all things. The time has been in Israel under the law of God, the celestial law, for it is one of the laws of that kingdom where our Father dwells, that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life.

"You are aware that when brother Cummins came to the point of loving our neighbors as ourselves, he could say yes or no, as the case might be, that is true. But I want you to connect it with the doctrine you read in the Bible. When will we love our neighbor as ourselves? In the first place, Jesus said that no man hateth his own flesh. It is admitted by all that every person loves himself. Now, if we do rightly love ourselves, we want to be saved and continue to exist; we want to go into the kingdom where we can enjoy eternity, and see no more sorrow nor death. This is the desire of every person who believes in God. Now, take a person in this congregation, who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauties and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that, by having his blood shed, he will atone for that sin, and be saved and exalted with the gods, is there a man or woman in this house but what would say: "Shed my blood, that I may be saved and exalted with the gods?"

"All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? That is what Jesus Christ meant. *

* * I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up—conquers death, hell, and the grave. I have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them.

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the prin-

ciples of eternity, if you have sinned a sin requiring the shedding of blood' except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. This is the way to love mankind."

Remarks by President Heber C. Kimball, delivered in the Bowery, Salt Lake City, August 16, 1857.

"I do not feel vain, but I feel to say, brethren and sisters, lay aside your vanity and your feeling to exult; there will be a time when you can exult and do it in righteousness and mercy. There will also be a day when you will be brought to the test—when your very hearts and your inmost souls will melt within you because of the scenes that many of you will witness. Yes, you will be brought to that test, when you will feel as if everything within you would dissolve. Then will be the time you will be tried whether you will stand the test or fall away.

"I have no doubt but there will be hundreds who will leave us and go away to our enemies. I wish they would go this fall; it might relieve us from much trouble; for if men turn traitors to God and His servants, their blood will surely be shed, or else they will be damned, and that, too, according to the covenants."

The Mormon leaders assert that "the word of Brigham Young or the priesthood is the word of the Lord."

The Christian Conflict With Mormonism.

A Sermon preached in the Presbyterian church in Salt Lake City, March 28, 1880, by the pastor, R. G. McNiece.

Text: Micah ii, 10-11.: They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say: "Is not the Lord among us? none evil can come upon us." [In connection with Ezekiel ii, 3-7.]

I stand here to-night as one of the representatives of Protestant Christianity in its struggle against the tyranny and iniquity of the Mormon priesthood. I stand here, therefore, as the sympathizing friend of all the people in Utah, who are trodden under the heel of that priesthood. So far as this city and Territory are concerned, I know full well that I stand with a small minority. I know full well how our opponents overmatch us in numbers, in vastness of pecuniary resources, in tremendous power of organization. We bear about the same relation to our opponents, in point of numbers, that Leonidas and his immortal three hundred bore to the swarming hosts of the Persian King in the pass of Thermopylæ.

On the other hand, I know "that the race is not to the swift, nor the battle to the strong," and that Leonidas and his brave minority would have triumphantly held the pass which they guarded, if it had not been for treachery in their own ranks.

I know, furthermore, that the relative strength of moral forces can never be estimated by any counting of noses. Through all the ages, God's method of achieving great moral results, in communities and nations, has been by choosing "the weak things of the world to confound the things which are mighty," * * that no flesh should glory in his presence." One man, armed with the simple truths of the Gospel, is far mightier, in the long run, than a

disciplined army fighting under the banners of error. And so, although a small minority, yet having the life-giving truths of the Bible for our weapons, the teachings and example of Christ for our guide, and the historic conquests of the Gospel in every community where its blue banner has been unfurled, for our encouragement, I am more firmly confident, if possible, of the final triumph of the Christian cause in Utah, and within a very few years, than the immortal German reformer was confident of the success of the small minority that he represented when he stood alone but undaunted before the despotic Diet of Worms.

My theme to-night is the "Christian Conflict in Utah," and I wish to reiterate what was said a week ago concerning the parties to this conflict. On the one hand, are all the faithful friends of the Christian religion, and the friends of those sacred domestic, educational, philanthropic and civil institutions which spring up alone along that glorious pathway of light and liberty with which the gospel of Christ is fast belting the solid globe. On the other hand are the well-organized ranks of the Mormon priesthood. I know that they are all the time trying to shift the lines of the conflict, so as to make out that we are the enemies of the Mormon people. This is an old and cunning trick, but it will not work. We have no conflict to urge with the oppressed people of Utah. On the other hand, we come in the name of our Divine Master, as their friends and deliverers, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The Christian conflict here is against the priesthood and in behalf of the people.

THE METHOD OF THE CONFLICT.

And I wish to re-emphasize what was said about the *method of the conflict*. So far as this city is concerned, at least, it must be an *aggressive* conflict if anything definite is to be accomplished. This city is the headquarters—the central stronghold—of this most despotic priesthood, which is trying to rivet upon the people of this Territory the chains of a tyranny whose equal can be found only by going back to the Dark Ages. Hence, this is the place to use those moral weapons—the facts, the arguments, the Bible truths—at our command in such a manly but aggressive way that our opponents shall feel and respect our moral power.

But there is a mercenary influence abroad in this community, on the American side, I regret to say, which objects to this aggressive use of moral means, and which, if allowed its own way, would hamper the moral freedom of every Christian pulpit in this city, and put a padlock on the lips of every Gospel minister, so far as any open discussion of the organized system of evil which overshadows us here is concerned. It is the same influence which has so hampered the moral power of the pulpit in other places, that society is fast lapsing into moral chaos. I see the demoralizing results of this mercenary influence in this community, in the case of scores of Americans who are fast becoming, in substance, apologists for Mormonism. For the most part, those who represent this influence are outside the Christian ranks. And it is to prevent the blight of this influence from falling upon the representatives of the Gospel of Christ here, that I am impelled to combat it with whatever of moral power God has armed me. For there will be no longer much moral power either in the pulpit or in the pew, whenever our moral freedom to oppose any organized evil whatever is in any way curtailed.

Now, why is it that those who are striving to strengthen this influence want all discussion and exposure of this system of organized tyranny and iniquity which is polluting the social and moral atmosphere of the whole country, reaching so far that it checks needed legislation in Washington—why is it that they want all discussion hushed up? Why do they continually find fault with every lofty-minded man or woman that has the moral courage to

use either voice or pen in behalf of the people here, who are ground beneath the heel of the worst specimen of priestly tyranny which this earth affords? Do they not urge the policy of silence simply that they may be permitted to put a few more shekels in their pockets, being perfectly willing to let the people rot in their bondage, provided they can make more money out of the situation? And that is just why the opinion of this class ought to have very little weight with any man who believes that moral considerations are infinitely superior to those which are purely material, and that civil and religious liberty is worth contending for.

Now, I like to see my neighbors prosper. I like to see them making money by the thousands, provided they do not allow money-making to be the supreme object of life, and subordinate thereto every intellectual and moral consideration. But no system of wrong would ever be overthrown if we waited until every class is ready. One class is very sensitive on the subject of gambling. The liquor sellers don't want anything said about intemperance. And here comes a class that don't want anything said about Mormonism, for fear it will injure "trade." Well, if I were a business man here, I would enter upon no crusade against the Mormons. I would treat all classes with the utmost courtesy and kindness. But I think I would follow the example of a business firm in New York, which once, during a moral contest in the community, put this grand motto on their bill-heads: "We sell our goods, but not our principles." The needed capital and enterprise will be far more likely to come here if outside capitalists see that we are wide awake in organizing those moral forces which will put the iniquitous system which rules here in process of rapid extinction, than if they see us, without any organized opposition, allowing the priesthood to extend its power in every direction.

The other class who, on conscientious grounds, urge the let-alone policy in connection with the publication of truth in a general way, as the best method of overthrowing organized iniquity, have my hearty respect for their honesty. At the same time they seem to me to be unconsciously imitating the example of those who read history through wooden spectacles and with corks in their ears. Was it the let-alone policy by which the awful oppression of the priesthood was first broken in England, by that immortal hero and champion of liberty, John Wycliffe? Was that the way in which Luther brought deliverance to the oppressed thousands of Germany, and Knox established civil and religious freedom upon the shattered ruins of priestly corruption and tyranny among old Scotia's hills and vales? The let-alone policy was tried with American slavery for more than a hundred years prior to 1832. Did it die out? Let the answer come from the half-million graves where sleep the unreturning heroes of the Blue and the Gray.

I fear that those who urge the hush-up policy upon all who have anything to do with molding public opinion are not well informed in regard to the evils of this system which they want passed over in silence. But it is a part of my duty and business to know the facts. I cannot avoid it if I would. For almost every week some fresh story of iniquity and wrong instigated by the Mormon priesthood is sounded into my ears. One class of facts was forced upon me when I stopped, a few months since, two-thirds of a week in a house where lived two sisters—the wives of the same man—who could not speak of the social woes the priesthood had brought upon them, except with tears.

Another class of facts is forced upon me by being obliged to minister to the distress of those who have been enticed from their pleasant homes in other lands, by the influence of the priesthood, and then, because they will not swallow down at one mouthful this system of falsehood and iniquity, are kicked out upon the streets and left to perish. The time and labor and means I have expended during the past year in looking after the wants of this betrayed class would have enabled me to master a new language and literature.

Now, as the representatives of the religion of the Bible, we have a controversy with this priesthood, which assumes to rule all Utah in both temporal and spiritual things. And the grounds of this controversy are just about the same as those which justified the controversy which the prophet Micah had with the corrupt priests and prophets of his day. We have about us here a similar class of corrupt priests and swindling prophets who, as Micah says, "build up Zion with blood and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof preach for hire, and the prophets thereof divine for money; yet they will lean upon the Lord, and say, 'Is not the Lord among us? None evil can come upon us.'" Any one, from reading this paragraph, would suppose that the prophet Micah had lived in Utah before writing it, so accurate is his description of the state of things here. Now, what was the duty of God's ministers in reference to such a corrupt state of things? Let the prophet Ezekiel tell us, speaking in the name of the Lord (Chap. ii, 6-7):

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear. For they are most rebellious."

This duty I consider to be just as incumbent upon ministers of the Gospel now as it was in the days of Ezekiel. Anyhow, I feel it to be a duty incumbent upon me. The Christian religion is no namby-pamby, sentimental affair, but a system which inculcates the noblest manliness, and the moral courage to grapple with organized wrong wherever found.

When I go on, now, to speak of the Mormon priesthood, let it be understood that I speak of it as a system—as an organization. I have no controversy with any individual outside of his official capacity, and no denunciation to heap upon the head of any individual. For I bear personal ill-will to no man on earth, although I hate without limit the crimes and wrongs which some men perpetrate. But I would like to abolish the wrongs and reform the men.

GROUND OF OPPOSITION.

Now, what are the grounds of our Christian opposition to the Mormon priesthood? I shall name five:

1. It is a *usurping* priesthood. What is a usurper? Simply one who, through force or fraud, assumes to himself position or power to which he has neither legal nor moral right. Now, when these men assume to themselves the Melchizedec and Aaronic priesthood, the one having special reference to spiritual, the other to temporal, affairs, they are the worst kind of usurpers, and for three reasons:

(1). They put themselves in direct opposition to the explicit teachings of the Bible, the only book which gives us any knowledge of this priesthood. In the Epistle to the Hebrews we are told expressly that the Melchizedec priesthood has no succession, for Melchizedek "abideth a priest continually," (Heb. 7-8), and hence there is no chance for succession. And it is simply because Melchizedek had neither predecessor nor successor, that Christ is called "a priest forever after the order of Melchizedek."

(2). The Aaronic priesthood descended only from father to son, and this in a marvelous way for forty-five generations. Hence, any man not a direct descendant of Aaron, who calls himself an Aaronic priest, is simply a traveling fraud.

(3). One of the main objects of the Epistle to the Hebrews is to show that the Aaronic priesthood was a prophetic type of Christ. Hence, this priesthood came to an end when Christ died. "But this man (Christ) because He

continueth ever, hath an unchangeable priesthood," (Heb. 7:24). The 7th, 8th, 9th and 10th chapters of Hebrews are occupied in proving that Christ fulfilled all that was typified by the Aaronic priesthood, in becoming our Divine High Priest, and, by his voluntary death, making a complete sacrifice for the sins of all who are willing to avail themselves of His sacrificial work. What do any of us need of a priest since the death of Christ for us? He is all the priest we want—being Divine. And any man who undertakes now to stand between us and God, as a priest, has no better ground than human presumption. Every man, therefore, at this day, who claims to be an Aaronic priest, puts dishonor upon the Divine Redeemer, by insinuating that Christ only half finished His sacrificial work, and that it is necessary for some human priest to come forward and complete that work. Away with such blasphemous presumption! The Mormon priesthood, then, is a usurping priesthood. It has no more right to the Melchizedek and Aaronic prerogatives than I have, and I have none at all. The blasphemous mummeries of Joseph Smith had no more power to constitute any man a priest than the towering conceit and sham pretensions of Brigham Young had to make him a true prophet.

2. We are opposed to the Mormon priesthood because it is a *deceiving* priesthood. It deceives the people *socially*, by telling them that it is their duty to defend and embrace the degrading and immoral system of polygamy, because it was given to them by the Lord. Whereas, every intelligent, Bible-reading man knows that it came from Joseph Smith and the devil, and was brough forward by Smith as a cunning trick by which to cloak over his own immoral life. The idea that women can secure salvation and exaltation only through the instrumentality of men is both absurd and blasphemous. There is only one way by which anybody can be saved, and that is through the blood of Christ. And women are far more capable of securing the salvation of men than men are of securing the salvation of women, for women, the world over, are purer and better than men, as a class.

This priesthood deceives the people *financially*. The amount of money paid to the priesthood by the hard-working people, during the past twenty years, through the Tithing fund, the Temple fund, the Perpetual Emigration fund, the Relief fund, and other funds which only a man possessed of inspired arithmetic could enumerate, cannot be estimated at less than *twenty million dollars*. The priesthood tell the people that all this "goes to the Lord." But they are very careful never to give any itemized account of these funds, and if the people so far forget the proprieties as to ask what is done with the money, they are piously informed by the priesthood that it is *none of their business*.

And what have the people to show for these twenty millions of their hard earnings? A few temples and tithing houses, which are a curse to the people, because they serve only to perpetuate priestly tyranny, and a great many fine residences for the fat bishops. But there is only one decent public school building in the whole Territory. Brigham Young and his subordinates used to travel up and down the Territory, urging all the people to invest their property in the "Order of Enoch." And what is the "Order of Enoch" but a *pious phrase* for a *pious fraud*?

Out of the scores of ship loads of Mormon immigrants arriving in New York, how many are not swindled in some way by some member of this priesthood? Within the last ten days, I was told of a poor English lady who had been enticed from her comfortable English home by false representations, and who brought with her about \$600 in English money. When she arrived in New York, the priest in charge took it to get it changed into American money, but gave none of it back to her, and when she asked for it, he declared she did not give it to him!

This priesthood deceives the people *politically* by telling them that the

United States Government is trying to rob them of their religious belief. Whereas, all the Government asks of them is that they shall obey the laws of the land just the same as all other religious denominations, and then believe what they please.

This priesthood deceives the people in countless ways *religiously*. A large proportion of the people are first induced to come to Utah through religious deception. Here's the way it is done: The representatives of the priesthood go to England, Scotland, Norway, Denmark and Sweden. They take this Bible of ours, this Christian religion of ours, this Divine Savior of ours, and present them to the people. They laud this Bible, they commend this religion, they pretend to honor this Savior. They hold these up to the people, and say: "This is Mormonism. Let us gather to Utah—that desert which we have made to blossom like the rose, where the Lord's people have separated from ungodly Babylon, and where the Christian religion is found in its purity." The deluded people "gather," and when they are here, with no prospect of escape, what do the priesthood do? They fling this Bible into a corner, and put the Book of Mormon in its place. They push this Divine Savior into the background, and put Joseph Smith into the foreground. With bolts and bars they close the simple wicket-gate of the Gospel, which Christ left within reach of the simplest child that inquires the heavenly way, and then compel the people to enter heaven by wading up to their necks in the moral filth and blasphemies and "damnable heresies" of the Endowment House. What proportion of the Mormon people do you suppose could ever have been enticed from their homes and the religion of their fathers into Utah, if they could have known before coming just the kind of religion that has held sway here for thirty years? I do not suppose a twentieth part.

3. We are opposed to the Mormon priesthood because it is a most *vindictive* priesthood. It exercises and inculcates a spirit of vengeance and malignity toward all who do not bow to its wicked decrees. It is continually calling down vengeance upon all outsiders, whom it lumps together as "Babylonians." It seems to be disappointed that "ungodly Gentiles" like us can assemble in God's house without getting caught in a furious rain of "snares, fire and brimstone, and a horrible tempest."

This vindictive spirit was illustrated frequently by the pretended head of the Melchizedek priesthood when he used to stand up as a preacher (?) and talk of "unsheathing his bowie-knife and sending men to hell cross lots."

This spirit was illustrated by one of the twelve apostles who, after referring to the fact that Jesus Christ taught us to pray for our enemies, said: "I do pray for our enemies, I pray that God will damn them and send them to hell." Now, standing here as the representative of Protestant Christianity, I say: "I pray that God will bless all our enemies, by causing the light of His Gospel to shine upon them, so that they may see the errors of their ways, repent of them, embrace the truth and win heaven."

This *vindictive* spirit was well illustrated, only a little more than a year ago, when one of the twelve apostles stood up in a public meeting and said: "If I had my way, I would say to every Gentile in this Territory, get right out of here or take the consequences." Now, standing here as the representative of Protestant Christianity, I say: If I had my way, I would drive no class of men from the Territory. It is large enough for us all. Let us obey the laws of the land, convince each other by good-natured argument, and labor together to develop the great resources of this grand Territory.

4. We are opposed to the Mormon priesthood because it is a most *tyrannical* priesthood. It pretends to have control of the "seals" and the "keys" by which the gates of both heaven and hell can be opened and shut. It takes the keys by which it pretends to open the gates of vengeance, and rattles them above the heads of the uneducated until they are frightened into be-

believing that if they should disobey any edict of this priesthood, however unrighteous, they would be consigned to the flames of eternal fire. In the most tyrannical way, this priesthood dictates about all the affairs of the people, telling them what store they must trade at, what newspaper they must read, what school they must patronize, and just how much every man must contribute in order that the priesthood may continue to wax fat. This overbearing tyranny of the priesthood was well illustrated when one of the apostles, on one occasion, while speaking in one of the ward meeting-houses about the solemn duty of obeying the priesthood, happened to look through the window and see a load of wood passing by. "Now I want you," said he, "to obey the priesthood so implicitly, and have so much confidence in everything they tell you, that if Brigham Young or any of the twelve apostles should tell you that load of wood is a load of hay, you would all say: 'Amen, that's a load of hay.'"

Within the past ten days, the official newspaper organ of this priesthood has published an official utterance from the present head of the priesthood, by which he is trying to rivet the chains still tighter upon the people. Here are his words: "What did we do when President Young was among us, urging these things upon us? Did we not enter into covenant by re-baptism to be subject to the priesthood in temporal as well as spiritual things? * * Let me ask you, what do we mean by doing this? Is it a mere form, a farce, or do we intend to carry out the covenants we made? I tell you in the name of Israel's God they will be carried out, and no man can plow around these things. God has decreed that they shall be accomplished; and any man who sets himself in opposition to these principles which God has established, He will root him out."

Of course, nobody wants to set himself in "opposition to principles which God has established." But the claim that what the Mormon priesthood does, God does; and that the people of Utah are under solemn obligations to be subject to the priesthood in temporal and in spiritual things—these are "principles" which I consider it both a duty and privilege to oppose and "plow around." And just as the four-horse plow in the spring-time rips through the sod, and turns it up to the sun, so let the plow-share of Bible truth plow through the awful conceit, blasphemous presumption, haughty tyranny and moral rottenness of this Utah priesthood and turn them up to nineteenth century light.

5. We are opposed to the Mormon priesthood because it is a *criminal* priesthood. They are like the ungodly priests spoken of by the prophet Micah who "build up Zion with blood and Jerusalem with iniquity." The walls of these temples and tithing-houses are built up by extortion, and cemented by the blood of men, women and children, whose only offence was that they were not in sympathy with the unrighteous decrees of this usurping priesthood. All manner of social abominations and domestic horrors, and mutilations, and blood atonings, and assassinations and massacres have been perpetrated in the name and by the authority of this priesthood. And then, like the mercenary and criminal priests, and sham prophets in the days of Micah, this blood-stained priesthood in Utah lean upon the Lord, and say, "Is not the Lord among us? none evil can come upon us."

Whatever may be said of individuals, such is the character, and such is the record of this priesthood in Utah, as a class, from which it may be clearly seen that polygamy is only one of the minor evils of the system. And yet this is the record which men here claiming to be Americans want pulpits and newspapers to smooth over and hush up—even though a repetition of these dark deeds is thereby encouraged—so that they may be allowed to increase their gains by such silence!

Now this priesthood is so firmly intrenched behind financial, political and ecclesiastical bulwarks, that some good people despair of soon breaking

their power. But I am not of that number, for I know something about the strength of the moral forces here on the other side. And before referring to that, let me say that one of the encouraging signs of the times is the recent attitude of the Government toward this law-defying hierarchy. At any time during the last twenty-five years, it has been very difficult for any patriotic citizen, living within or near the borders of Utah, to entertain much respect for the American Government when he has seen the awful negligence with which it has allowed its wholesome laws to be trodden under foot, and the vain appeal of its citizens for protection against robbery and murder. But the earnest change which has recently come over the Government, and the kind of officers it has begun to send here during the past few weeks go to show that it is going to do its duty at last. If the Government will only put into execution righteous laws, there are moral forces here sufficient not only to give powerful support to all faithful representatives of the Government, but to secure the moral transformation of this Territory within a very few years.

STRENGTH AND PROGRESS OF CHRISTIAN FORCES.

In order to see the wonderful progress already made by these Christian forces, let us go back ten years. Here's an intelligent traveler going home to New York from a trip to San Francisco, in 1870. When he reaches Ogden, he concludes to run down and see this city of the Saints. He looks around and beholds the compact and powerful organization under the control of the priesthood. He sees the massive buildings which are the pride of this priesthood. But no church bell breaks through the Sabbath morning air with its melodious chime, and he learns there is not a Christian church in the Territory. Christianity had but two public representatives here in the persons of two Episcopal ministers. One of them, the Rev. T. W. Haskins, was conducting a small Mission school, in what is now Ellis' carpenter shop, and the other, the Rev. George W. Foote, was holding religious services in Independence Hall. No Christian church organization, no church building in Utah. What wonder that the traveler should go on his way exclaiming: "Alas! the Mormon priesthood is so firmly established here that nothing can come of such a feeble Christian beginning as this, and we may as well hand over this Territory to the Mormons." Ten years have passed, and when the same traveler now returns and looks around him, he finds that the Congregationalists are here with a fine church organization, two ministers, three mission schools, seven teachers and three hundred pupils. They are here to stay, too, although their first representative, Chaplain McLeod, and the pioneer Christian minister in Utah, was obliged to suspend his work in the summer of 1866, warned by the murder of his valiant friend and helper, Dr. Robinson.

Our traveler also looks around and finds the Methodists in Utah, with six ministers, seven church organizations, five mission schools, seven teachers, 350 pupils and seven chapels and church buildings, one of the latter a most elegant building costing about \$50,000.

He also finds the Episcopalians here with power, having five ministers (in addition to the host in their Bishop alone), six church organizations, four mission schools, twenty-two teachers, 702 pupils, four chapels, besides St. Mark's Cathedral in this city (one of the most elegant churches in the West, costing about \$50,000), and another twenty thousand dollar church in this city just contracted for.

Our traveler will also find the Presbyterians without much trouble. Five years ago they had but two churches and two ministers—Rev. Josiah Welch, the faithful and lamented pastor of this church, whose memory lingers like a sweet perfume in the hearts of its members, and the brave Gillespie, at Corinne. Now the Presbyterian church has in Utah eight ministers, ten church organizations, thirteen mission schools, eighteen teachers, 900 pupils, and

nine chapels and churches. O, ye desponding hearts, look at the grand total of these Christian forces:

Ministers, 22; church organizations, 24; mission schools, 25; teachers, 54; pupils, 2,250 (with about the same number in Sabbath schools); churches and chapels, 22. Total cost of buildings used for church and school purposes, \$175,000.

If the work continues as it is now going on, within five years there will be a Christian minister and Christian school in every town in Utah that has over 800 inhabitants. Our own church work now extends from the Idaho line to the southern border of Sevier county. At our meeting of the Presbytery, week before last, measures were adopted by which, through the addition of four more ministers and eight more teachers, our line will be extended through to the southernmost boundary of the Territory before the middle of June, giving us then twelve ministers, twenty-six teachers and twenty-one schools.

The power of the priesthood is being rapidly undermined. You ought to have seen the crowds thronging to our religious meetings during our meeting of Presbytery at Springville week before last, where the people received us into their houses with open arms, some of them declaring, through their tears, it was the happiest three days they had spent for twenty years. The Mormon people have already found out in many communities that their best friends are on the Christian side. And it will not be long before there shall roll through these valleys a tumultuous shout of gladness over the deliverance that is seen coming to this people in the advancing and welcome tread of Christian forces—a shout of gladness that will give an ominous rattle to the shingles on the housetops over the heads of these affrighted oppressors of the people. That shout is already beginning to echo through the San Pete valley where the reviled and persecuted but undaunted McMillan not only holds the priesthood at bay, but year by year pushes forward his never retreating outposts of light into the surrounding darkness. Paul said that the Gospel “is the power of God unto salvation,” and all history has proved it true. For where was the Gospel banner ever faithfully unfurled in any community over which it did not soon wave in peaceful and glorious triumph. I am sure that Utah will be no exception, since the representatives of the Gospel here do not trust in their own strength, but in the strength of that Divine Redeemer whose going forth is as the morning, and who is to every soul that trusts Him “as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.”

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The Law-Making Power of Utah.

This power consists of the Governor and the Territorial Legislature.

The Governor is appointed, as in all other Territories, by the President of the United States, and confirmed by the U. S. Senate. The Legislature of Utah consists of a Council and a House of Representatives. The Council is composed of twelve members, elected from Districts of one or more counties in the Territory.

The House of Representatives consists of twenty-four members, elected by the people, as the Councilors are elected. In the Council and House together there are thirty-six Legislators. The Governor, by the law of Congress, has an absolute veto power, so that no law can be passed without his approval.

The following is a list of names constituting the present Legislature of Utah.

COUNCIL.

Beaver, Iron and Piute Counties—John R. Murdock.

Box Elder and Weber—Lorenzo Snow.

Cache and Rich—Moses Thatcher.

Davis, Salt Lake and Tooele—Joseph F. Smith, Daniel H. Wells, John T. Caine, and Peter Barton.

San Pete, Sevier and Emery—A. K. Thurber.

Utah and Juab—A. O. Smoot and Geo. Teasdale.

Washington, Kane and San Juan—Erastus Snow.

Wasatch, Uintah, Summit and Morgan—W. W. Cluff.

HOUSE OF REPRESENTATIVES.

Beaver and Piute Counties—E. H. Blackburn.

Iron and San Juan—Edward Dalton.

Box Elder—O. G. Snow.

Weber—Lorin Farr and D. H. Peery.

Cache and Rich—W. B. Preston and W. H. Lee.

Morgan, Salt Lake and Davis—John H. Smith, Hosea Stout, Jas. Sharp, John Jaques, C. W. Penrose, and Samuel Francis.

Tooele—F. M. Lyman.

San Pete, Sevier and Emery—Canute Peterson and Henry Beal.

Utah and Juab—W. A. Dusenberry, J. E. Booth, J. S. Page, and S. R. Thurman.

Summit—S. F. Atwood.

Millard—Edward Partridge.

Washington and Kane—W. D. Johnson.

Wasatch—Abram Hatch.

The following are the officers of the Council and House of Representatives for the year 1882, for the twenty-fifth session of the Legislative Assembly of Utah, viz.:

Joseph F. Smith, President of the Council, one of the Twelve Apostles of the Mormon church, living in Salt Lake City.

F. M. Lyman, of Tooele county, is the Speaker of the House of Representatives, one of the Twelve Apostles, living in Tooele county.

The following are the names of Chairmen of Committees in the Council and House of Representatives:

COUNCIL.

Elections—Lorenzo Snow, polygamist.

Revenue—A. O. Smoot, polygamist.

Claims—Erastus Snow, polygamist

Indians—Daniel H. Wells, polygamist.
 Agriculture—A. O. Smoot, polygamist.
 Education—Moses Thatcher, polygamist.
 Counties—Peter Barton, polygamist.
 Pest-House—John T. Caine, monogamist.
 Roads and Bridges—W. W. Cluff, monogamist.
 Engrossing—John T. Caine, monogamist.
 Printing—Geo. Teasdale, polygamist.
 Library—Lorenzo Snow, polygamist.
 Militia—D. H. Wells, polygamist.
 Irrigation—A. K. Thurber, polygamist.
 Mining—J. R. Murdock, polygamist.
 Railroads—Moses Thatcher, polygamist.
 Municipalities—Erastus Snow, polygamist.

HOUSE OF REPRESENTATIVES—STANDING COMMITTEES.

Elections—O. G. Snow, polygamist.
 Judiciary—Lorin Farr, polygamist.
 Claims—C. W. Penrose, polygamist.
 Appropriations—J. H. Smith, polygamist.
 Ways and Means—D. H. Peery, polygamist.
 Counties—A. Hatch, monogamist.
 Highways, Canute Peterson, polygamist.
 Engrossment—John Jacques, polygamist.
 Education—W. H. Dusenberry, monogamist.
 Agriculture—W. B. Preston, polygamist.
 Manufactures—Lorin Farr, polygamist.
 Militia—Hosea Stout, polygamist and blood atoner.
 Penitentiary and Reform School—Henry Beal, polygamist.
 Irrigation—E. Partridge, polygamist.
 Fish and Game—S. F. Atwood, polygamist.
 Mining—E. H. Blackburn, polygamist.
 Private Corporations—James Sharp, monogamist.
 Municipal Corporations—J. E. Bonth, monogamist.
 Asylums—W. B. Preston, polygamist.
 Public Health—J. S. Page, polygamist.
 Rules—W. H. Lee, polygamist.
 Contingent Expenses—S. K. Thurman, polygamist.

Every chairman of all the seventeen committees in the Council is not only a high church-official, but all are polygamists but three.

Every chairman of all the twenty-two standing committees of the House of Representatives is not only a high official in the Mormon church, but all but three are living in polygamy, in violation of the law of the land.

The following is the status of each of the members of the Council and the House of Representatives relative to polygamy, and their official position in the church, showing clearly that living in polygamy is the highest test for promotion, not only in the church, but also in civil office, in the Territory. First, as to the Council:

John R. Murdock is President of the Beaver Stake, and a three-ply polygamist. Lorenzo Snow is one of the Twelve Apostles and has five wives. Moses Thatcher is one of the Twelve, and has two wives, one of whom he has taken within five years, in violation of the law of 1862. Joseph F. Smith is one of the Twelve, and has four wives with whom he now lives, his first wife having been compelled to leave him, and his adulterous marrying has been in violation of the law of 1862. D. H. Wells is second Counsellor to the Twelve, and has five or six wives. John T. Caine is an Elder, with but one wife. Peter Barton is Bishop of Kay's Ward, and a polygamist. A. K. Thurber is

Counsellor to the President of Sevier Stake, and is a two-ply polygamist. A. O. Smoot has four wives, and is President of Utah Stake. Geo. Teasdale is President of Juab Stake, and has two wives. Erastus Snow is one of the Twelve, and a six-ply polygamist. W. W. Cluff is President of the Summit Stake, and not a polygamist.

Next, as to the House:

E. H. Blackburn is Bishop of Fremont Ward, and has three wives. Edward Dalton is an Elder, and a polygamist. O. G. Snow is President of the Box Elder Stake, and a polygamist in violation of the statute of 1862. Lorin Farr is an Elder, with five wives. D. H. Peery is President of the Weber Stake, and reported not a polygamist. W. B. Preston is President of the Cache Stake, and has two wives. W. H. Lee is Bishop of Woodruff Ward, and a polygamist. John H. Smith is one of the Twelve, and a polygamist. Hosea Stout was one of Bill Hickman's helpers, and is referred to in his book as a blood atoner of the worst kind; he has two wives. James Sharp is not a polygamist, and is not a church official. John Jacques is an Elder, with two wives; a slave of the press. C. W. Penrose, three wives; an Elder, and a bigotted fanatic. Samuel Francis, Counsellor to the President of the Morgan Stake. F. M. Lyman is one of the Twelve, and a three-ply polygamist, in violation of the law of 1862. Canute Peterson is Bishop of San Pete Stake, and Henry Beal is one of his Counsellors; both are polygamists. Of the Utah County Delegation, J. E. Booth is the only one who holds a church position, he being Bishop of the Fourth Ward, Provo, and none of them are polygamists; but Dusenberry is son-in-law to Councilman A. C. Smooth. S. F. Atwood is Bishop of Kamas Ward, and has two wives. Edward Partridge is Counsellor to the President of the Stake, and has two wives. W. D. Johnson is Bishop of Kanab Ward, and a polygamist. Abram Hatch is President of the Wasatch Stake, and not a polygamist.

M. M. BANE.

Mormonism vs. Jurisprudence.

The priestly rule in Utah has been accustomed by its despotic power to force the submission of all questions in dispute respecting property rights and personal rights to the "councils" of the church, wherein neither law, justice nor mercy are regarded.

In former days the church authority was absolute, and the victims of its wrath were condemned unheard and without Court, jury or witnesses. The verbal "counsel" of the head of the church was the credential to commit all kinds of crimes. To give a semblance of law and form in some instances to the outrages of the priesthood, the Probate Court assumed to exercise civil and criminal jurisdiction in all classes of cases. The judges of the courts are almost invariably bishops of the Mormon church, and bow to its will. Although innocent of any knowledge of law, they formerly exercised as much power as any chancellor, and likewise had before them grand and petit juries, and men were indicted, tried and condemned, in their courts, to jail, to the penitentiary, and even to death. And yet these courts have never had the shadow of right in law to exercise any jurisdiction aside from probate matters.

The enforcement of the laws in the District Courts, presided over by Federal appointees, has been a continual battle.

In the contests with the Probate Courts, the District Courts eventually gained the supremacy, and broke up the assumption of criminal jurisdic-

tion by the Probate Courts. The United States Supreme Court affirmed the action of the District Court in the endeavor to confine the Probate Courts to their legitimate work; and Congress passed a law to the same effect, but conferred jurisdiction in divorce matters upon the Probate Courts. This divorce power, of course, was abused, to the great disgrace of the country.

A statute was passed by the Legislature, and remained on the statute books for sixteen years, which forbid the reading of law books in any of the courts of the Territory. Justice was to be administered by "inspiration," and the courts to become the puppets of the bogus "revelators." This statute was not repealed until it had become a dead-letter in the District Courts.

The jury system provided by the Legislature for the District Courts was clumsy and difficult of execution; yet, that provided for the Probate Courts possessed no clumsy clauses, but was plain and easy of execution. Consequently, the District Courts were continually embarrassed in securing juries. In the Probate Courts, on the contrary, the machinery moved smoothly and without friction. Whenever it has been proposed to apply the Probate jury law to the District Courts, it has been denounced as persecution.

Although the church cannot control the District Courts, its domination is not only seen in the laws made to cripple them, but likewise on the witness-stand and in the jury-box. Latter-day Saints, when placed upon the witness-stand, have shown a wonderful facility in disregarding their oath as witnesses and commit perjury unhesitatingly and persistently, to shield those around whom the church has thrown its folds. The effect of this course upon the administration of justice can be well imagined. And when placed upon the jury, experience has shown that the saints will allow no oath, nor any amount of proof to the contrary, to stand in the way of their shielding their church and its chosen ones from all harm.

Every Mormon goes through the Endowment House, from which no man emerges with his manhood remaining. He has sunk to be the slave of the priesthood. In that house, a terrible, villainous oath is administered to every one, obligating the individual, under fearful penalty, to uphold the church at every cost, to obey it in all things, and to take vengeance upon its enemies. This foul oath blasts the soul and unmans the whole race.

It is, therefore, about as reasonable to expect the conviction of a Mollie Maguire by a Mollie Maguire jury, as to expect a conviction of a Mormon before a Mormon jury, and with Mormon witnesses.

Our present jury system is mainly the work of Congress, but it is very imperfect. Under it a jury list of two hundred names is made out once a year, in each judicial district (there being three districts in the Territory), by the Probate Judge and the District Court Clerk. The clerk being a Gentile and the Probate Judge being a Saint, the list is composed of one-half Mormons and one half non-Mormons. Each grand jury and every petit jury for the year, in the District Court, is selected from this list, and the number is often exhausted before the year ends. The District Court has no alternative but to stop jury trials until the following year.

Every grand jury in the Territory is composed of fifteen members, and the concurrence of twelve is necessary to authorize the finding of an indictment. It is not difficult, therefore, generally to prevent an indictment. Every petit jury must, of course, be unanimous, or there can be no verdict. One juror can, therefore, prevent a verdict.

The crime which, of all others, has the most debasing and polluting effect upon society here, is that of polygamy. When a man is on trial for this offence, the prosecution is met with the further obstacle that every Mormon marriage is celebrated in sworn secrecy in the Endowment House. When the persons who have performed the ceremony, kept the records, or taken part in the ceremony, are summoned as witnesses, even John Taylor, Orson Pratt

and other dignitaries of the church, and take the witness-stand, they are suddenly struck with remarkable weakness of memory. They unblushingly swear that they know nothing whatever about the marriage, or of the record of it. The courts hold that, in polygamy cases, a ceremony of marriage must be proven. The second wife being excluded as a witness until the prior marriage is proven, and the prior marriage being as secret as the second and any subsequent ones, the prosecution is compelled to submit to a defeat. The courts are thus powerless to enforce such a law; but, to make it doubly safe for the saints, if the marriage can be concealed for three years, the statute of limitation cuts off all prosecution. With such imperfections in the machinery of the courts, it is no wonder that the saintly leaders grimly smile at the futile efforts to enforce the laws against them.

It must be remembered that the courts have no power to reach bigamy or polygamy under any other name, nor in any way to check the corrupting effects of this beastly crime from spreading throughout the community and polluting society. We have no statute whatever upon the subject of marriage; we have no statute against adultery, no statute against lascivious cohabitations, no statute against seduction, and no statute against incest. The saints have made Utah a modern Sodom and the paradise of libertines. Congress has let the saints rule here for over thirty years. Now, try for awhile the non-Mormons of the Territory, and this leprous spot will be thoroughly cleansed, to the satisfaction of the American people, and without violence to any rule of law, justice or mercy.

JACOB S. BOREMAN.

The Work and Influence of the Woman's National Anti-Polygamy Society.

Mrs. Jennie Anderson Froiseth.

A Hand-Book on Mormonism which incorporate sketches of the Evangelical Mission Work in Utah would certainly be incomplete without some mention of the Woman's National Anti-Polygamy Society, especially as its influence is now being felt through the length and breadth of the land. The organization of this society was not an accident. It was the outgrowth of a strong current of feeling which had been silently but powerfully working in the minds of the Gentile and Apostate women for many years, and which was only awaiting the propitious moment to spring into active operation. For years they felt as if something must be done to inaugurate a movement against the iniquitous system, yet the way did not seem open for them to take any determined action. At last, in the fall of 1878, an unusually glaring polygamous marriage aroused their indignation to such a degree that they could not remain passive any longer. A young English girl, who became engaged to a Mormon Elder while preaching in England, came with him to Utah, against the wishes of her guardians, in order to have their marriage solemnized in Zion. After arriving in Salt Lake City, he informed her that he was also engaged to two other girls, sisters, who lived in the southern part of the Territory, and that he intended to marry all three at the same time. He also informed her that the eldest of these sisters was to be his first wife, she the second, and the younger sister the third. Of course, she resented the idea of his going into polygamy, and was especially averse to being the second wife, but if he was determined to "live his religion," she pleaded her right to be the first wife, as they were old friends from childhood, though

separated for a number of years, during which interim he had become a convert to Mormonism. In order to settle the difficulty, the matter was referred to John Taylor, the head of the church, who decided that the eldest of the girls must be first wife, and the English girl second. While the question was pending, she had become acquainted with some Gentile neighbors of the Mormon family whose guest she was, and to them she confided her troubles. They took a great deal of interest in her, urged her never to consent to be any but the only wife, and introduced her to some women who had experienced the horrors of polygamy. They furthermore assured her that if she would renounce the man who wanted thus to degrade her that the Gentiles to a unit would champion her cause. But she was very much initiated with him, went through the endowment ceremonies, was married to him in that institution, and at the wedding feast which was given by the Mormon entertainers she found the other girl recognized as his first wife. She then seemed to realize the position in which she had placed herself, and driven to desperation, she left the house and sought refuge with her Gentile acquaintances. By this proceeding the matter at once became of public notoriety, and created an intense excitement in Salt Lake City. This was an opportunity for action, consequently a mass meeting of women opposed to polygamy was called for November 7th, which convened at Independence Hall, the building where the first evangelical meetings were ever held in Utah. The object of this meeting was to give expression to the sentiments of the non-Mormon women regarding the practice of polygamy, and to invoke special legislation from the next Congress to compel a cessation of plural marriages among the Mormon people. An address to the women of America, which set forth briefly and succinctly the evils of polygamy and its pernicious results, and which asked the co-operation of all Christian women in measures for its suppression, was unanimously adopted as the sense of the meeting. A form of petition to Congress was also adopted, which was afterwards circulated for signatures all over the country.

At the close of this meeting it was decided to form a permanent organization, under the name of the Woman's Anti-Polygamy Society, to continue the opposition to polygamy that had been thus publicly inaugurated. And the women who organized this Society pledged themselves to persevere and keep the subject in agitation until polygamy, like the other twin relic of barbarism, should no longer be a foul blot on the nation's escutcheon, but should also be a thing of the past. How well this little band of earnest women have kept their pledge, in continuing to agitate the subject, can be attested by the events of the past few weeks. Ever since the organization was effected, and especially since the establishment of its organ, the *Anti-Polygamy Standard*, not a month has passed but the evils of the system have been portrayed to the nation, its insidious and stealthy growth in all the States and Territories surrounding Utah completely exposed, and the most urgent appeals been made to the *People* to create such an overwhelming sentiment that it could no longer be disregarded by our national legislators. Through the influence of this Society similar organizations have been effected in different parts of the country by representative Christian women, who have enlisted the aid and co-operation of the most eminent divines, lawyers and statesmen in their respective localities. It was this little Society that set the current in motion which has awakened the entire country to a sense of the danger that menaces the Republic by the degradation of women and ruination of the home, which are inseparable from the practice of polygamy. It is through its labors that the conscience of the nation has been aroused so thoroughly that it will never slumber again on this question, and the decree has gone forth from the American people that they will no longer suffer this relic of barbarism to flourish in their midst, but that it shall be uprooted from the American soil. And God grant that the crowning of their labors shall not long be delayed.

The Mountain Meadows Massacre.

CAMP AT MOUNTAIN MEADOWS, UTAH TERRITORY, }
May 25, 1859. }

It is said that some two years since Bishop Perley Pratt was shot in the Cherokee Nation, near Arkansas, by the husband of a woman who had run off with that saintly prelate. The Mormons swore vengeance on the people of Arkansas, one of whom was the injured husband. The wife came on to Salt Lake City after the bishop was killed, and still lives there. About this time, also, the Mormon troubles with the United States commenced, and the most bitter hostility against the Gentiles became rife throughout Utah among all the Latter-day Saints. It will be recollected that, even while these emigrants were pursuing their journey overland to California, Colonel Alexander was following upon their track with two or more regiments of troops ordered to assist, if necessary, in seeing the laws of the land properly enforced in that Territory. This train was undoubtedly a very rich one. It is said the emigrants had nearly nine hundred head of fine cattle, many horses and mules, and one stallion valued at two thousand dollars; that they had a great deal of ready money besides. All this the Mormons at Salt Lake City saw as the train came on. The Mormons knew the troops were marching to their country, and a spirit of intense hatred of the Americans and toward our government was kindled in the hearts of this people by Baigham Young, Orson Hyde, and other leaders, even from the pulpit. Here, opportunely, was a rich train of emigrants, American Gentiles, that is, the most obnoxious kind of Gentiles; and not only that, but these Gentiles were from Arkansas, where the saintly Pratt had gained his crown of martyrdom. Is not here some thread which may be seized as a clue to this mystery, so long hidden, as to whether or not the Mormons were accomplices in the massacre? This train of rich Arkansas Gentiles was doomed from the day it crossed through the South Pass and had got fairly down into the meshes of the Mormon spider-net, from which it was never to become disentangled. Judge Cradlebaugh informed me that, about this time, Brigham Young, preaching in the Tabernacle, and speaking of the troubles with the United States, said that up to that moment he had protected emigrants who had passed through the Territory, but now he would turn the Indians loose upon them. It is a singular point, worthy of note, that this sermon should have been preached just as the rich train had got into the valley and was now fairly entrapped; a sermon, good, coming from him as a letter of Mengne to these land pirates, who listened to him as to an oracle. The hint so shrewdly given was not long in being acted upon. From that moment these emigrants, as they journeyed southward, were considered the authorized, if not legal, prey of the inhabitants. All kinds of depredations and extortions were practised upon them. At Parowan they took some wheat to the mill to be ground; the miller went to ask the bishop if he might grind this grain for these damned Gentiles. The bishop replied: "Yes; but do you take double toll." This shows the spirit with which they were treated. These things are now leaking out; some of those who were then Mormons have renounced their creed, and through them much is learned, which, taken in connection with facts that are known, serve to develop the truth. It is said to be a truth that Brigham Young sent letters south authorizing, if not commanding, that the train should be destroyed. A Pah-Ute chief, of the Santa Clara band, named Jackson, who was one of the attacking party, and had a brother slain by the emigrants from their corral by the spring, says that orders came down in a letter from Brigham Young, that the emigrants were to be killed; and a chief of the Pah-Utes, named Tonche, now

living on the Virgin river, told me that a letter from Brigham Young to the same effect was brought down to the Virgin river band by a man named Huntingdon, who, I learn, is an Indian interpreter, and lives at present at Salt Lake City. Jackson says there were sixty Mormons led by Bishop John D. Lee, of Harmony, and a prominent man in the church named Haight, who lives at Cedar City; that they were painted and disguised as Indians; that this painting and disguising was done at a spring in the canyon, about a mile northeast of the spring where the emigrants were encamped, and that Lee and Haight led and directed the combined forces of the Mormons and Indians, in the first attack, throughout the siege, and at the last massacre. The Santa Clara Indians say that the emigrants could not get to the water, as the besiegers lay around the spring ready to shoot any one who approached. This could easily have been done. Major Prince, Paymaster United States Army, and Lieutenant Ogle, 1st dragoons, on the 17th instant, stood on the ditch, which was in the corral and placed some men at the spring, twenty-eight yards distant, and they could just see the men's heads, both parties standing erect. This shows how vital a point the assailants occupied, how close it was to be assailed, and how well protected it was from a fire coming from the direction of the corral.

The following account of the affair is, I think, susceptible of legal proof, by those whose names are known, and who, I am assured, are willing to make oath to any other facts which serve as links in the chain of evidence leading toward the truth of this grave question: *By whom were these 120 men, women and children murdered?*

It was currently reported among the Mormons at Cedar City, in talking among themselves, before the troops even came down south (when all felt secure of arrest or persecution), and nobody seemed to question the truth of it, that a train of emigrants of 50 or upwards, of men, mostly with families, came and encamped at this spring at Mountain Meadows, in September 1857. It was reported in Cedar City, and was not, and is not doubted, even by the Mormons, that John D. Lee, Isaac C. Haight, John M. Higby (the first resides at Harmony, the last two at Cedar City), were the leaders who organized a party of 50 or 60 Mormons to attack this train. They had also all the Indians which they could collect at Cedar City, Harmony, and Washington City, to help them, a good many in number. This party then came down, and at first the Indians were ordered to stampede the cattle and drive them away from the train. They then commenced firing on the emigrants; one Indian was killed, a brother of the chief of the Santa Clara Indians; another shot through the leg, who is now a cripple at Cedar City. It was said the Mormons were painted and disguised as Indians. The Mormons say the emigrants fought like lions, and that they saw they could not whip them by any fair fighting. After some days' fighting the Mormons had a council among themselves to arrange a plan to destroy the emigrants. They concluded, finally, that they would send some few down and pretend to be friends, and try to get the emigrants to surrender. John D. Lee and three or four others, headmen from Washington, Cedar, and Parowan, (Haight and Higby from Cedar), had their paint washed off, and dressing in their usual dress, took their wagons and drove down towards the emigrants' corral, as if they were just traveling on the road on their ordinary business. The emigrants sent out a little girl towards them. She was dressed in white. Had a white handkerchief in her hand, which she waved in token of peace. The Mormons with the wagons waved one in reply, and then moved into the corral. The emigrants then came out, *no Indians or others being in sight at this time*, and talked with these leading Mormons with the three wagons. They talked with the emigrants an hour or an hour and a half, and told them that the Indians were hostile, and that *if they gave up their arms* it would show the Indians that they did not want to fight, and if they, the emigrants, would do this they would pilot them back to the settlements.

The emigrants had horses which had remained near their wagons; the loose stock, mostly cattle, had been driven off, not the horses. Finally the emigrants agreed to those terms, and delivered up their arms to the Mormons with whom they had counselled. The women and children then started back toward Hamblin's house, the men following with a few wagons that they had hitched up. On arriving at the scrub oaks, &c., where the other Mormons and Indians lay concealed, Higby, who had been one of those who had inveigled the emigrants from their defences, *himself gave the signal to fire*, when a volley was poured in from each side, and the butchery commenced, and was continued until it was consummated. The property was brought to Cedar City and was sold at public auction. It was called in Cedar City, and is called now by the facetious Mormons, "Property taken at the siege of Sebastopol!" The clothing stripped from the corpses, bloody, and with lots of flesh in it, shredded by the bullets from the persons of the poor creatures who wore it, was placed in the cellar of the tithing office (an official building), where it lay about three weeks, when it was brought away by some of the party; but witnesses do not know whether it was sold or given away. It is said the cellar smells of it even to this day.

It is reported that John D. Lee, Haight, and Philip Smith (the latter lived in Cedar City), went to Salt Lake immediately after the massacre, and counselled with Brigham Young about what should be done with the property. They took with them the ready money they got from the surrendered emigrants, and offered it to Young. He said he would have nothing to do with it. He told them to divide the cows and cattle among the poor. They had taken some of the cattle to Salt Lake City when they went up, and after the talk with Brigham they sold these to the merchants there. Lee told Brigham that the Indians would not be satisfied if they did not have a share of the cattle. Brigham left it to Lee to make the distribution. One or two of the Mormons did not like that Lee had this authority, as they say he swindled them out of their share. Lee was the smallest man of the lot.

The wagons, carriages, and rifles, &c., were distributed among the Mormons. Lee has a carriage reported to be one of them. The Indians have but few of the rifles. * * * * *

They are ulcers upon the body politic—an ulcer which needs more than cautery to cure. It must have excision—complete and thorough extirpation, before we can ever hope for safety or tranquility. This is no rhetorical phrase, made by a flourish of the pen, but is really what proves to be an earnest and stubborn fact. This brotherhood may be contemplated from any point of view, and but one conclusion can be arrived at concerning it. The Thugs of India were an inoffensive, moral, law-abiding people in comparison.

JAMES HENRY CARLETON,

Brevet Major U. S. A., Captain in the First Dragoons.

MAJOR W. W. MACKALL,

Assistant Adjutant-General, U. S. A., San Francisco, California.

I certify that the above is a true copy.

A. G. OFFICE, March 23, 1868.

E. D. TOWNSEND,

Assistant Adjutant-General

THERE is much in the Hand-Book that must shock the refined nature; much that, if it were possible, should not appear before the public. But truth demands these things be made so plain that there shall be no compromise with this foul pseudo religious-political fanaticism. The half is not told in the Hand-Book—you will never be told until the great day reveals all secrets.

It has been the aim of the compiler to present the truth, and yet as far as possible protect the public sense of propriety. To this end matter has been omitted or modified.

Extracts from John D. Lee's Confession.

On the 17th of September, 1857, one hundred and twenty men, women and children were massacred in the southern part of Utah, at a place called the Mountain Meadows. There were some one hundred and forty in the emigrant train, but the small children were spared.

The murderers were Mormons and Indians, led on by Jno. D. Lee, who was brought to trial on the 24th day of July, 1875. The jury failed to agree, and Lee was admitted to bail. The second trial commenced September 14, 1876. In the meantime the Mormon hierarchy came to the conclusion that it was the better of two evils to make Lee the scape-goat, and have him executed; and, therefore, on the second trial there was plenty of evidence and a jury to convict. Lee was executed on the ground where the murder occurred, on the 25th of March, 1877.

The following extracts, taken from his published confession, reveals the spirit of the Mormon church, which is the same to-day as it was in those days of crime and bloodshed.

The Mormon leaders were so greatly alarmed at the prospect of the publication of Lee's writings, and the consequent revelations of their secrets and crimes, that they sent their "Blood Atoners" to threaten the life of Mr. Bishop, and, if possible, compel him to give up his manuscripts. The danger was so great that he was compelled to have his office guarded while engaged in copying the papers; and when they were ready to be forwarded to the publishers, the Wells, Fargo & Co. Express refused to receive them until they were furnished with an armed guard to protect them until they were beyond the reach of the Mormons.

PUBLISHERS' PREFACE, Page vii.

John D. Lee was *one, and the only one of fifty-eight* Mormons who there carried out the orders of the Mormon Priesthood. * * *

As one of the attorneys for John D. Lee I did all that I could to save his life. My associates were, and are, able men and fine lawyers, but fact and fate united to turn the verdict against us. The history of the first and second trials is familiar to most of the American people; therefore, I will not describe them here, any more than to say: Mormonism prevented conviction at the first trial and at the second trial Mormonism insured conviction. After Brigham Young and his worshippers had deserted Lee, and marked him as the victim that should suffer to save the church from destruction, on account of the crimes it had ordered; after all chances of escape had vanished, and death was certain as the result of the life-long service he had rendered the church, the better nature of Lee overcame his superstition and fanaticism, and he gave to me the history of his life, and his confession of the facts in connection with the massacre, and wished me to have the same published.

AUTHOR'S (W. W. BISHOP) PREFACE, Page viii.

We take the following extracts from Lee's confession, giving the exact language and the page:

I know that our total force was fifty-four whites and over three hundred Indians. As soon as those persons gathered around the camp, I demanded of Major Higbee what orders he had brought. * * * Major Higbee reported as follows: "It is the orders of the President that all the emigrants must be PUT OUT OF THE WAY." * * * He then went on and said, sub-

stantially, that the emigrants had come through our country as enemies, and as the enemies of the church of Jesus Christ of Latter-day Saints.—Page 232.

* * * That none but friends were permitted to leave the Territory, and that, as these were our sworn enemies, they must be killed. That the only safety for the people was the utter destruction of the whole rascally lot. * * * The men then in council, I must here state, then knelt down in a prayer-circle and prayed, invoking the Spirit of God to direct them how to act in the matter. After prayer, Major Higbee said, "Here are the orders," and handed me a paper from Haight.—Page 232.

The substance of the orders were that the emigrants should be *decoyed* from their stronghold, and all exterminated, so that no one should be left to tell the tale, and then the authorities could say it was done by the Indians. * * * I then left the council, and went away to myself, and bowed myself in prayer before God, and asked Him to overrule the decision of that council. * * *

At the earnest solicitation of Brother Hopkins, I returned with him to the council. When I got back, the council again prayed for aid. The council was called the City Counselors, the Church or High Counselors; and all in authority, together with the private citizens, then formed a circle, and, kneeling down, so that elbows would touch each other, several of the brethren prayed for Divine instructions. After prayer, Major Higbee said: "I have the evidence of God's approval of our mission. It is God's will that we carry out our instructions to the letter.—Page 234.

* * * The meeting was then addressed by some one in authority, I do not remember who it was. He spoke in about this language: "Brethren, we have been sent here to perform a duty. It is a duty that we owe to God, and to our church and people. The orders of those in authority are that all the emigrants *must* die. Our leaders speak with inspired tongues, and their orders come from the God of Heaven. We have no right to question what they have commanded us to do; it is our duty to obey.—Page 235.

Lee then discloses the plans to get the emigrants to surrender to the whites, under a promise of protection from the Indians, and gives the plan of the massacre, which was carried out to the letter:

The women were to march on foot and follow the wagons in single file. The men were to follow behind the women, they also to march in single file. Major John M. Higbee was to stand with his militia company about two hundred yards from the camp, and stand in double file, open order, with about twenty feet space between the files, so that the wagons could pass between them. The drivers were to keep right along, and not to stop at the troops. The women were not to stop there, but to follow the wagons. The troops were to halt the men for a few minutes, until the women were some distance ahead, out in the cedars, where the Indians were hid in ambush. Then the march was to be resumed, and the troops to form in single file, each soldier to walk by an emigrant, and on the right-hand side of his man, and the soldier was to carry his gun on the left arm, ready for instant use. The march was to continue until the wagons had passed beyond the ambush of the Indians, and until the women were right in the midst of the Indians. Higbee was then to give orders and words. "*Do your duty!*" At this the troops were to shoot down the men: the Indians were to kill the women and larger children, and the drivers of the wagons and I was to kill the wounded and sick men that were in the wagons. Two men were to be placed on horses near by, to overtake and kill any of the emigrants that might escape from the first assault. The Indians were to kill the women and large children, so that it would be certain that no Mormon would be guilty of shedding *innocent blood*—if it should happen that there was any innocent blood in the company, that were to die. Our leading men all said that there was no innocent blood in the company.—Page 236.

I, therefore, taking all things into consideration, and believing, as I then did, that my superiors were *inspired* men, who could not go wrong in any matter relating to the church, or the duty of its members, concluded to be obedient to the wishes of those in authority, I took up my cross and prepared to do my duty.—Page 237.

Then follows an account of the massacre, too horrible to relate in these pages.

After the dead were searched, as I have just said, the brethren were called up, and Higbee and Klingensmith, as well as myself, made speeches, and ordered the people to keep the matter a secret from the *entire* world. Not to tell their wives nor their most intimate friends, and we pledged ourselves to keep everything relating to the affair a secret during life. We also took the most binding oaths to stand by each other, and to always insist that the massacre was committed by Indians alone. This was the advice of Brigham Young, too, as I will show hereafter.—Page 245.

Lee was delegated to go to Salt Lake City and make a full report to Brigham Young.

I went over the whole affair and made as full a statement as it was possible for me to give. * * * He asked me many questions, and I told him every particular. * * * Brigham then said: "Isaac (referring to Haight) has sent me word that, if they had killed every man, woman, and child in the outfit, there would not have been a drop of innocent blood shed by

the brethren, for they were a set of murderers, robbers and thieves." * * * When I finished talking about the matter, he said: "This is the most unfortunate affair that ever befell the church. I am afraid of treachery among the brethren that were there. If any one tell this thing so that it will become public, it will work us great injury. I want you to understand now, that you are never to tell this again--*never*. Not even to Heber C. Kimball. It must be kept a secret among ourselves. When you get home I want you to sit down and write a long letter, and give me an account of the affair, charging it to the Indians. You sign the letter as farmer to the Indians, and direct it to me as Indian Agent. I can then make use of such a letter to keep off all damaging and troublesome inquiries."--Page 252.

At the close of the interview, Brigham told Lee to call the next morning.

* * * I went to see him again in the morning. When I went in he seemed quite cheerful. He said: "I have made the matter a subject of prayer. I went right to God with it, and asked him to take the horrid vision from my sight, *if it was a righteous thing* that my people had done in killing those people at the Mountain Meadows. God answered me, and *at once the vision was removed*. I have evidence from God that He has overruled it all for good, and the action was a righteous one and well intended. The brethren acted from pure motives. The only trouble is, they acted a little prematurely. They were a little ahead of time, I *sustain you* and all the brethren for what they did. All that I fear is treachery on the part of some one who took a part with you, but we will look to that."--Page 253.

The Political Attitude of the Mormons.

(From an article in the "North American Review," of March, 1881, by Judge C. C. Goodwin.)

To make the position of the Mormons in Utah clear to the general reader; to deal with the subject without prejudice, and yet to state the truth, is a difficult undertaking. Toward the United States the Mormon power observes the forms of republican polity, while in fact it is a despotism as absolute in its control over its own people as ever existed on the earth. That such an institution should have been able to plant itself in the heart of the United States, to maintain itself, and to steadily increase in power, is one of the anomalies of the times. It reveals, on the one hand, how slow a perfectly free people are to realize when a serious danger threatens them; on the other, what results cunning and unscrupulous leaders may achieve through appeals to men whose minds are clouded by ignorance and steeped in ignorance.

Ask nine out of every ten men in the country what there is objectionable in the Mormon faith and in Mormon practices, and the answer will be that polygamy is preached and practiced. That behind polygamy there is in the Mormon creed a deadly menace to free government, few suspect. And yet this is true. The Mormons have a "celestial kingdom of God," and a "kingdom of God on earth." This latter means the rule of its people in temporal things; and the dream of the Mormon leaders is, that under this rule the governments on the earth will one by one be brought, until the whole world shall be subjugated. They teach explicitly that every government framed by man is illegal; declare that their government was given them direct from heaven; that the president and apostles of their church stand on earth the direct vice-regents of the Almighty; and that, by revelations, dreams, and other jugglery, they are at all times endowed with the wisdom to guide their people aright in all things, temporal as well as spiritual. Their leaders claim to be infallible, not in the sense of a court of last appeal, but as men inspired, who catch the thoughts and pronounce the words of Deity. And the claim is admitted by their followers. * * *

To-day they hold the balance of power in Idaho and Arizona, and are swiftly peopling Washington, Montana, Wyoming, and Colorado. The vote

of Montana, for Congressman, was carried at the late election by a brief order of George Q. Cannon, directing Mormons in that Territory to vote for a certain man. Cannon did not leave his office in Salt Lake City; but all the Mormons in Idaho voted as a unit. Allow Mormonism to go on unchecked for ten years longer, and Cannon will, from the same office, dictate the elections in all the region between the Rocky Mountains and the Pacific Ocean, except California and Oregon; that is, he will hold under absolute control, as in Utah, or the balance of power, as in Idaho, a region as great in area as all the United States east of the Mississippi river. * * *

The organization is governed by a code which is said to be a close copy of that which prevailed in Peru under the rule of the Incas. Of its completeness an idea may be gained by a statement given to a correspondent of the *San Francisco Chronicle*, last month, by Bishop Henry Lunt, of Cedar City, Utah. The bishop said:

"First, there is a President, and he has two Counselors. Second, there are Twelve Apostles. The President is one of them, and there are eleven others. Each of them receives a salary of \$1,500 per annum. The President wields an authority equal to that of the other eleven. Third, there are seven Presidents designated as the Presidents of the Seventies. Fourth, come the Seventies, with seven Presidents over each, and a President over each of the Sevens. Fifth, come the seventies, each body of which consists of seventy Elders. There are eighty of these Seventies in Utah, and they are compelled to report at least annually. These constitute the general authorities of the church. Sixth, is the Head President of the Church. This dignity is hereditary, when the candidate is worthy. The Head Patriarch resides at Salt Lake City, and blesses the people by the laying on of hands. The present incumbent of that sacred position is John Smith, the nephew of Prophet Joseph Smith. Seventh, there is a Presiding Bishop, who attends to the collection of tithes. Eighth, Zion is divided into twenty-three Stakes, each of which has a President. Each Stake is subdivided into Wards, and each Ward into Districts. Each District has a Quorum of Teachers, whose business it is to visit each family periodically and look after the spiritual welfare of its members. Each District has a meeting house, Sunday-school, day-school, Young Men's Mutual Improvement Society, Primary Association for small children, which meets on Saturdays, and usually a dramatic society. Our people at Cedar City have a brass band, a string band, a co-operative store, a co-operative tannery, and a co-operative grist-mill, which cost ten thousand dollars. Ninth, come the priests and deacons. In the world the priests preach and baptize, but do not lay on hands. The wisdom of man could never have devised a church organization like that. Out of a total population of one hundred and fifty thousand there are thirty thousand children in Utah under eight years of age. We have a Sunday-school organization known as the Deseret Sunday-school Union, of which George Q. Cannon is superintendent. He is our Delegate to Congress. Then we have a perpetual immigration fund, in charge of President Albert Carrington. With this we assist in gathering our converts to these valleys. All nations are here represented."

Of the designs of the church, to the same correspondent, Bishop Lunt said: * * * "To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. A few months ago, President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona, to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than three thousand of our people down through the Sevier valley to settle in Arizona, and the move-

ment still progresses. All this will help build up for us a political power which will, in time, compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the church. Then, in some great political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other Territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church, they promptly obey. They sell their houses, land, and stock, and remove to any part of the country the church may direct them to. You can imagine the results which wisdom may bring about, with the assistance of a church organization like ours. It is the completest one the world has ever seen. We have another advantage. We are now, and always shall be, in favor of woman suffrage. The women of Utah vote, and they never desert the colors of the church in a political contest. They vote for the tried friends of the church, and whatever they do here they will do everywhere our principles and our institutions spread."

That tells the whole story. As the Gulf Stream mixes not with the waters of the ocean on which it rides, and which makes its banks, so this theocracy is pursuing and pressing its distinct way through and over the Republic. During the past decade it has waived some of its atrocities, but has not surrendered a single tenet of its creed, nor abated one jot of its purpose of subjugation.

Is there any remedy? Yes; because, while the masses are sincere, the leaders know perfectly well that the foundation of the whole structure is laid in fraud, and that only its cement of superstition keeps it from toppling and going down with a crash. With them the institution is simply a commercial and political engine which they work for the purpose of maintaining power and gaining more plunder from their dupes. Nothing can change old Mormons, men or women; but, despite the blinding and benumbing influences of this system, under which so many hearts of women have broken and are breaking, there is among the young a growing restlessness, an increasing sense of shame and wrong. The conditions are becoming dangerous, and the leaders see it. Utah is not Turkey, or one of the Barbary States; the air is pure; the American flag is overhead; some echoes of the boom of the power-press are beginning to be heard; some flashes of the electric light of knowledge are to be seen; and some of the hopes which make jubilant the souls of American youth elsewhere are causing thrills in hearts in Utah, which have heretofore been stolid. The thing to do is to strike at the animalism which underlies the Mormon system, and either by a commission, as recommended by President Hayes, or some other means, while guarding carefully all personal property and rights, and shielding those from harm who have sinned through ignorance, wrest the offices (local) from polygamists, make further plural marriages impossible, and never relax until polygamy and the rule of the Mormon church in temporal affairs are forever abandoned. This can be accomplished now. If it is postponed for fifteen years longer, nothing less than an exhaustive civil war will suffice to overcome this open enemy of republican government.

Utah Mormonism Anti-American. The Remedy.

(Facts from an Article by Governor Murray in the North American Review.)

Speaking of their insane greed for political power and dream of a Polygamic Empire, and the exercise of unheard of and illegal power assumed under cover of authority in the charter of the city of Nauvoo, Ill., he says:

The powers granted and there assumed were without precedent. Under it Joseph Smith, the head of the Church, was the mayor. They organized a Mayor's Court, of which Joseph Smith was the Judge; a Municipal Court, of which Joseph Smith was the Chief Justice; a Council for the enactment of laws, over which Joseph Smith was the presiding officer, and under this charter organized the "Nauvoo Legion," of which Joseph Smith was made the Commander in Chief—with more rank than was held at that time by any officer in the United States Army. In truth he was at once Prophet, Priest and King, as well as the Executive, Legislative and Judicial head of an "Imperium in Impero." The Council of Nauvoo passed an ordinance declaring, in effect, that "the Municipal Court should have jurisdiction in *all cases of arrests made in the City by any process whatever.*" This ordinance was the fruitful source of dire calamity. Exercising this power, Joe Smith, who was several times arrested under warrants issued by the Governor of Illinois, based upon requisitions from the Governor of Missouri as a fugitive from justice, was released from arrest on writs of *habeas corpus* from the Municipal Court. Extending their power to meet the necessities of the case, they later enacted that "No writ issued from any place other than Nauvoo for the arrest of any person in it, should be executed in the city without an approval endorsed thereon by the Mayor (Joe Smith); that if any officer, by virtue of any foreign writ, should attempt to make an arrest in the city without such approval of his process, he should be subject to imprisonment for life, and that the Governor of the State should not have the power of pardoning the offender without the consent of the Mayor." Under this, "the Municipal Court, of which Joe Smith was Chief Justice, by writs of *habeas corpus* had frequently discharged individuals accused of high crimes and misdemeanors against the laws of the State, and on one occasion had discharged a person accused of swindling the Government, and who had been arrested by process of the Federal Court."

Under these enactments, Joe Smith had declared martial law, and mustered the Nauvoo Legion, and under these a newspaper established by William Law and others who rebelled against the acts of Smith, in sealing Law's wife to himself as a celestial wife, was destroyed after its first issue. There could be but one end, and that a fatal one, to such lawlessness. It came in the death of Smith and others, at the hands of a people who, in their excitement and hate, became a lawless mob.

With the disruption of the Nauvoo power, many Mormons remained in Illinois, becoming good citizens and good neighbors, yielding any further attempt to usurp power. Others, under Brigham Young, with bitterness in their hearts, engendered by their conflict with their neighbors and the authority of Illinois, turned their faces to the far West, then Mexican territory, and their backs to the United States. Profiting nothing by their hard experience, they carried with them the same greed, and afterwards exercised like arrogant and usurped power, as shown in their history in Utah—where, guided by the published reports of Col. Bonnettle, who had explored that region in 1832,

and those of Fremont in 1843, Brigham Young settled in 1847. * * There are two classes of people in the world, good people and bad people—so in Utah, good Mormons and bad Mormons—good Gentiles and bad Gentiles. As to the charge that intemperance and prostitution came with the latter, he shows that from 1862, the year in which the Internal Revenue system went into operation, until the completion of the great Pacific railroad in 1869, there was started thirty-seven distilleries, and that the coming of the Gentiles was really in that year of the completion of the railroad. All of the distilleries were run by Mormons. The population at that time was 87,000, and that no distillery has been licensed since. That in 1877 over \$12,000 was paid into the Treasury for whisky made ten years previously by the City of Salt Lake, and upon which no tax had been paid. That Brigham Young, as Joe Smith in Nauvoo, was largely interested in the manufacture and sale of whisky.

He says, as Joe Smith forfeited his life under the law, in proclaiming martial law in Illinois, so Brigham Young in proclaiming martial law and marshalling the people of Utah for resistance to the army of the United States under Gen. Albert Sydney Johnson, forfeited his; and that the same spirit is avowed in a public utterance by John Taylor, the present head of the church. In speaking of the public meetings throughout the United States, calling for action by Congress, he says: "Our potatoes, corn and wheat grow all the same, only they must keep hands off." And this, too, from the head of an organization that extols crime as a virtue, and appoints to place those who are conspicuous for their law-breaking and law-defying qualities. * * An organization that must, after thirty years, be further conciliated, because they are a peculiar people. In the mean time, "rapacity feeds upon industry," and children are born into the world with brands of illegitimacy upon their innocent foreheads. It is not the Mormon people—it is the polygamous leaders in their designing schemes for prolonged power.

The act of Congress denouncing polygamy as a crime, and the decision of the Supreme Court confirming the constitutionality of the act, places religion beyond the bound of any legitimate discussion of the Mormon question. The Territory of the United States is the property of the United States. Every officer—legislative, executive or judicial—is either a direct or indirect agent of the Government. The power of Congress is complete, and it should assert its authority—peaceably, if possible, forcibly if necessary—in support of its laws. The bill of Mr. Willets, of Michigan, providing for a Legislative Council—to be appointed by the President and confirmed by the Senate—to write a code of American law for Utah, he regards as the only one the provisions of which may not and will not be evaded, and which gives the effective and possibly only peaceable remedy.

THE UTAH SCHOOLS.—In Utah there is no school system in reality, though there are certain enactments on the statute books that would, if properly administered, give at least something like it. But by the reason of the wretched and unhealthy character of the school buildings, the ignorant and inefficient teachers, and the ill-selected text-books and course of instruction, it is impossible for the intelligent population, either Mormon or Gentile, to use them. The Mormon dogmas are taught in these schools, which is, of course, an outrage; the teachers are required to be good Mormons, and to pay their tithing out of the public moneys paid them, or be dismissed; the text-books are carefully selected to see that either they say nothing at all about Mormonism, or else falsely praise it; and the schools are not free, all having tuition charges. We have seen the pupils of all the Mormon city schools (nominally public) marshalled in masses to do reverence to a Mormon who was being honored by a procession, and an enforced turn-out of the people on his release from prison for contempt of court in refusing to reply to questions concerning polygamous marriages.—Salt Lake Tribune, Feb. 26.

Are the Gentiles of Utah a Marauding Set?

It is often charged by the conservatives of the press, of the pulpit, and in Congress, repeating the lesson printed every day in the *Deseret News*, that the Gentiles of Utah are here for no good purpose—only for greed and self-seeking; that they are a rapacious and unprincipled set, and particularly in their unceasing political agitation are but seeking to break up and destroy the Mormons, so that they may enter into and enjoy their property, lands, homes and orchards.

We have been at the trouble of thoroughly collecting the statistics of the religious and educational work they have done—this marauding set—mainly since 1869, and we assert, without fear of successful contradiction, that no body of people of equal numbers and resources and laboring under equal disadvantages from unwearied misrepresentation and unrelenting ostracism, ever on this earth showed a more lively and active interest in providing for the religious and educational wants of the community at large, than the Gentiles of Utah have shown. Witness the following summary:

They have established twenty-six church organizations, with a membership of 968 in the Protestant churches (the Catholic population being about 3,000), costing, with parsonages, \$246,100; fifty-four schools, with 129 teachers and 3,821 pupils, having twenty-four buildings, which cost \$149,950; fifty-two Sunday-schools, with 2,250 attendants and about 180 teachers; three hospitals (one large Catholic now being built), treating an average of 700 patients yearly, the ground and buildings costing, estimating the one now building at \$40,000, and including some ground purchased but not yet built upon, \$54,000; eight Masonic lodges, with 422 members, and assets, including library of nearly 5,000 volumes, valued at \$22,000; six Odd Fellows' lodges, with 309 members, and assets valued at \$14,000; three Knights of Pythias lodges, with 140 members, and assets valued at \$2,000; one Hebrew congregation, with fifty members, a Relief and a Benevolent Society, with assets valued at \$6,000; three Temples of Honor, with 125 members, and assets valued at \$1,500, and one Reform Club, with 200 member and assets of \$50—in all \$495,000, given and raised by the Gentiles, almost all within a decade, for religious, educational, charitable and benevolent purposes.

The yearly cost of sustaining the churches, with forty-two pastors (there are eight without organized congregations), is \$54,921; of sustaining the schools with 129 teachers (thirty-five of whom are Catholics and receive no salary), is \$59,315; the Sunday-schools contribute \$1,000 for religious purposes; it costs yearly to maintain the hospitals, \$17,000, and the running expense, charities, benefits, etc., of the Masons, Odd Fellows, and the other societies named above, sum up \$14,950—in all \$147,186, given and raised by the Gentiles yearly in aid of religious, educational and charitable work.

These figures need no comment, but a little more explanation is necessary to place them in the proper light. The census of June, 1880, found a population in Utah of 144,000. The Mormons, at the April Conference preceding that June, put the number of their people in Utah at about 112,000, leaving 32,000 non-Mormons. This result surprised everybody, and if there are as many non-Mormons in Utah as that, two-thirds of them are of the non-active sort. The burden of the great work that has been done, and is doing, has fallen upon and is borne, at least four-fifths of it, by the Gentiles of Salt Lake City, who have never yet been able to poll more than 750 votes. They cannot possibly number, altogether, much more than 5,000. And this is the marauding, greedy, scoundrel set, who are in Utah only in the hope of ultimately breaking up the Mormons, and getting their lands and houses for nothing.

O. J. HOLLISTER.

Mission Work in Utah.

The Mission Work of the Protestant-Episcopal Church.

ST. MARK'S SCHOOLS.

The Protestant Episcopal Church began operations in Utah fourteen years ago and its first practical work was the establishment of schools. Bishop Tuttle and his helpers saw at once that the chief instrumentality for gaining a permanent Christian influence must be the education of the children, and the absence of any free school system, or the hope of one, rendered it an imperative necessity to make every available contribution for the supply of that want. At the present time the church has under its supervision in the Territory five schools, with an enrollment of 700 pupils.

St. Mark's School opened in 1867, with sixteen scholars, and has developed into a thoroughly-organized graded school, carrying the pupils from the A B C through a complete and systematized English course, comprising the higher mathematics, the elements of the sciences, and English literature. In addition, there is a classical course, which meets the demands of the rising standards of the Eastern colleges. Five boys have passed the examinations, and so far have made a good record at college.

Rowland Hall, a high-grade school for the education of girls, is the outgrowth of St. Mark's School for Girls, which was opened in 1871. This school furnished a loving and careful home for pupils from abroad, and, while providing, first of all, for thorough and pains-taking work in English studies, secures the best talent to be obtained for the ornamental branches of music, drawing, painting, and the modern languages.

The School of the Good Shepherd, Ogden, founded in 1870, has a most admirable building for its purpose, with a well-qualified corps of teachers, and an enrollment of 150 scholars.

St. John's School, Logan, was opened in 1873, and St. Paul's School, Plain City, in 1877, both under the supervision of the rector of the church at Ogden.

Nearly three thousand five hundred pupils have received more or less of their education in these schools, eighteen hundred of whom have been free scholars, educated by means of the gifts of Christian people at the East.

It is the distinct aim of all these schools to do good, honest work, without shams, or attempt at mere show, and especially to prepare boys and girls for the practical duties of life and society, as they exist here in the West. Girls are taught sewing, and are expected to know how to make a good calico apron before they learn to embroider; and boys are expected to know how to manipulate figures correctly and rapidly, and to know the geography of Utah before they undertake geometry or geology; and if a boy has to leave school at fourteen, what knowledge he has got is of direct use to him.

As to the actual work the schools have accomplished, figures and words tell but little. Beside the innumerable influences, perpetuating and widening through many lives, which are never visibly registered, ask the hundreds of young men and young women in our homes, and on our streets, who have received their education at St. Mark's, and you will have an accumulation of powerful and thankful testimony of its past work.

Bishop Tuttle was made bishop in Trinity chapel, New York City, May 1, 1867. Before this he had sent out two ministers to Utah, the Revs. G. W. Foote and T. W. Haskins. They held their first service in Independence Hall, May 5, 1867. On July 1 they opened a day school. In all these four-

teen years and more not a Sunday has passed in Salt Lake City but that this church has held its regular services here, and from the small beginning growth has come, until the present state may be summed up as follows:

In Salt Lake City, two churches—St. Mark's Cathedral and St. Paul's Chapel—both of stone, and both entirely paid for, and served by four clergy men—the bishop, and the Revs. Kirby, Miller and Armstrong. St. Mark's School and Rowland Hall, the former with 400 pupils and the latter with 70—the latter having a boarding department for girls, where they are received, cared for and educated at a total cost of \$35 per month; and St. Mark's hospital, where 360 patients or more are cared for yearly.

St. Mark's Parish is considered as extending over the whole city. In it are 234 communicants and 419 Sunday-scholars. In the last year, 89 were baptized, 15 confirmed, 44 married, and 48 buried. During all these years, the charity association of the parish, faithfully managed by the ladies, has given yearly from \$600 to \$1,000 for the relief of the sick and poor.

In Ogden, the Rev. Mr. Gillogly began work July 17, 1870. His death, on Feb. 14, 1881, was a great loss. Under his faithful leadership this church has advanced in Ogden, Logan, Corinne and Plain City, till this is its condition: Three clergymen, Revs. Unsworth, Bleecker and Davis; two churches, entirely out of debt—one each at Ogden and Corinne; three school houses—one each at Ogden, Logan and Plain City, and in these schools 230 pupils. In the churches, 113 communicants and 291 Sunday-scholars, 25 having been baptized last year, 8 confirmed, 16 married, and 7 buried.

The towns enumerated above are the only ones in Utah where the Protestant Episcopal church has established its regular services. But Bishop Tuttle makes annual visits elsewhere, as at Park City, Frisco, Beaver, Silver Reef, etc., biding his time until able to begin regular work in these places also. The efforts made by this church to care for the sick and poor, and to seek out and educate the neglected and ignorant, commend it to the good-will of men of all classes and creeds; and they have helped it generously, as witness the following:

Last year the people of Salt Lake City gave \$17,493 (including dues and gifts to St. Mark's Hospital); of Ogden, \$1,230; of Logan, Plain City and Corinne, \$106; total, \$18,829.

If any church will zealously see to it that it maintains good works, there seems no doubt that the people will willingly lend a hand to help it on.

The Educational Work of the Congregational Church.

THE NEW WEST EDUCATION COMMISSION.

This society of Christian philanthropists was organized in Chicago about two years ago. It looks to the Congregational churches of the country for its constituency. Rev. Dr. Noble is its President; Col. C. G. Hammond, Treasurer. Some of the best men of Chicago are upon the Board, and also eminent men throughout the country. Utah, New Mexico, Colorado, Idaho, and the whole vast region known as the New West, constitute its base of operations. Christian education is their watchword. There is no aim to establish sectarian schools, and so Episcopalians, Baptists, Presbyterians and others are to be found among the teachers. In Utah, schools have been undertaken in Park City, Hooper, West Jordan, Farmington, Bountiful, Centreville, Stockton, Bingham, Sandy, Coalville, Lehi, Morgan City, Hoytsville, besides primary schools in Salt Lake. In these schools, up to this time, probably 2,000 pupils have come under the instruction of Christian teachers.

At first, in many places, much prejudice was aroused among the people by the representations of prominent Mormon leaders. In every case it has

largely died out, or is slowly dying. The teachers employed have been of noble character and much wisdom, and their work has commended itself wherever they have labored. The Commission has given powerful aid in the founding of Salt Lake Academy hitherto; its part in this work is spoken of elsewhere. The aim is to open new schools constantly as they are needed, supply the best teachers and facilities of instruction, and by example accustom the people to the presence of free schools, and to appreciate their value. By and by sufficient stimulus will be given to education, so that the people will demand to be taxed for the support of free instructions. The people of Utah are poor, but in many communities they are doing nobly in the support of schools. As compared with those of the East, these schools are inferior; but the movement is upward. In a considerable number of instances appeals to the Commission have been made by local trustees in Mormon town (one or more of the trustees being non-Mormon), that a teacher might be sent them. These trustees have promised the aid of local taxes, also, to support such teacher. This, probably, is due to the excellent reputation of the ladies sent out by the Commission. They have been skillful, non-combative, and have won their way by teaching positive truth. Many places are thus opening up to the efforts of the best teachers, and perhaps no Christian work in Utah has better prospects. The teachers, for the most part, conduct Sunday-schools and other religious services. In several audiences of over a hundred gather, mostly of the young men and young women of the settlements, with parents, and occasionally a Mormon bishop with members of his flock. The treatment which these teachers have received has been uniformly respectful, and they are all enthusiastic in their work. The society, in connection with other Christian agencies, and influences of business and social life constantly increasing in Utah, give hope for its future. The present agents of the Commission in Utah, who are vigorously pushing its work, are E. Benner, Principal of Salt Lake Academy, and D. L. Leonard, Superintendent of Home Missions in Utah, Idaho and Montana.

SALT LAKE ACADEMY—A YOUNG AND PROGRESSIVE EDUCATIONAL INSTITUTION.

The Salt Lake Academy opened in the fall of 1878. The original idea was to make it a parochial school, and have it under the immediate control of the Congregational church; but, upon maturer thought, and after correspondence with Mr. Benner, the present principal, and conference with President E. P. Tenney, of Colorado College, a wiser plan prevailed. It was decided to draw a charter for an academy, and place it under perpetual control of a board of trustees, having no official connection with any church.

Rev. W. M. Barrows was the first president of the board, and associated with him were such men as Prof. Holden, Col. Hollister, Judges Emerson and Van Zile, J. R. Walker, Major Bradley, Hon. J. T. Lynch, and others equally prominent.

Col. Hollister, with his indomitable energy and no brilliant prospect to plead, succeeded in raising about \$3,000, with which the present additions to the Congregational chapel were made. Perhaps Col. Hollister bore as much sacrifice and is as well entitled to be called the father of the enterprise as any man; but it has been by united efforts of all the members of the board that the school has had so great prosperity. The teachers from the beginning have won the respect of the best people in the Territory, by their education and talent. It was very soon discovered that, in order to secure a prosperous academy, the lower grades of instruction must be fostered. A preparatory department, therefore, has been in operation since very early in the career of the academy. One year after the beginning of this enterprise, a society of philanthropic Christian gentleman was formed in Chicago, under the name of the New West Education Commission. Powerfully aided by this society, the academy has become the centre of important work in different parts of the Territory.

The academy has been steadily increasing in efficiency and numbers. The number at present in the academy and preparatory schools in the city is 275. About 200 of these are in the Congregational chapel and the rooms adjoining. These are commodious and well-arranged rooms, but are not intended for permanent occupation.

In view of the increasing work, the trustees determined to obtain a suitable permanent location, and accordingly a lot was purchased of Bishop E. Woolley, at the corner of Third East and Third South streets, where a substantial basement has been built. The work will go on as soon as the weather is suitable. The building is designed by Mr. E. L. T. Harrison, and will be of the best Cottonwood brick, with stone and red brick trimmings. Particular care has been given to heating and ventilation. Above the basement will be three large study rooms, principal's room, recitation rooms, halls and ward-ropes; in the basement, wash-rooms, chemical and cabinet rooms; in the second story will be a large study room, recitation rooms, library and a hall for assembly, 34x54 feet. The building will be heated by steam and ventilated in the best manner. When finished, it will be a well-appointed building, and will reflect credit upon the liberality and foresight of the trustees.

For this improvement the citizens of Salt Lake have contributed in the neighborhood of \$12,600, most of which has been collected. This has been done by the untiring efforts on the part of the Principal and Postmaster J. T. Lynch. From the New West Education Commission \$13,000 have been received. If more money is needed for present improvements, hosts of friends here and elsewhere stand ready to help.

The management of Salt Lake Academy is liberal and Christian, and has commended itself to a very wide and enthusiastic constituency. A bold plan was last year adopted by the New West Educational Commission, that of establishing three primary and intermediate schools in Salt Lake City. At once they were filled, with no detriment to the attendance of any of the other schools of the city, so far as we can learn. The plan is to increase the number of these schools, placing them under the care of able and experienced women. No part of the general work has received encomiums equal to those of the primary departments.

This whole scheme of education is under a wise, united and compact management. Its plans have hitherto met with cordial sympathy and support from all classes of the people. The future development of this institution, and the schools connected with it will be equally deserving of the aid of Christian philanthropists.

Mission Work of the Presbyterian Church.

The churches and mission stations under care of the Presbytery of Utah extend from Malad, Idaho, to St. George, in southern Utah, a continuous line 450 miles long. There are 12 organized churches and 33 mission schools, under charge of 17 ministers and 45 teachers. These churches and schools are so grouped geographically as to furnish each minister with a *circuit*. The field is divided and supplied as follows:

Beginning at the north, the Rev. E. M. Knox has charge of Malad and two other preaching stations. Mrs. E. M. Knox has charge of the school at Malad, which numbers 28 scholars, with a Sabbath school of 51. The next group of stations consists of Franklin—where Miss Anna Noble teaches the school of 46 scholars and conducts a Sabbath school of 52 boys and girls; Smithfield, where Miss Nellie Bartlett is bravely holding the fort and teaching 33 young Mormon children in day and Sabbath schools; and Logan, at

which point we have a growing church of about 20 members, and a school which requires the services of two teachers, Mrs. C. M. Parks and Mrs. Maggie Shirley. This group of one church and two mission stations, is under the ministerial charge of Rev. Calvin M. Parks.

His nearest neighbor is Rev. P. Bohlbeck, a Swedish minister, who has recently entered the field. His *circuit* consists of Millville—where Miss M. J. Hall has a school of 19 pupils and a Sabbath school of 23—Hyrum and Wellsville. Hyrum lies near to Millville; Miss Carrie Nutting is the teacher, and her school numbers 19 and the Sabbath school 18. Miss Kate Best has recently opened a school at Wellsville, the next town. Crossing a spur of the Wasatch mountains, we come to Brigham City, where the fearless Rev. S. L. Gillespie has been doing valiant service for the Master in the face of the most bitter and determined opposition, and where a school of 38 scholars has been gathered by his ceaseless efforts, seconded by the teacher, Miss Mary Christie. The Sabbath school numbers 32. Mr. Gillespie preaches also at Corinne, seven miles away.

Rev. J. F. Knowles has charge of our church at Ogden, which has grown to a membership of 40. Misses Ellis and Campbell have charge of the school, which now numbers 90 scholars, and is only kept from growing larger by the limited accommodations. Kaysville is also under Mr. Knowles' charge—where Miss Ella McDonald has just begun and gathered 8 scholars in the day school and 9 in the Sabbath school.

At Salt Lake City the church has reached a membership numbering 96. Rev. R. G. McNiece is the pastor. Here the well known Collegiate Institute continues to flourish under the able management of Prof. J. M. Coyner and his corps of assistants, *five* in number. The enrollment is 210; Sabbath school, about 150.

Passing south from Salt Lake City 35 miles, we reach the field where Rev. T. F. Day is holding two forts, viz: American Fork and Pleasant Grove. At the former place, a school of 75 is taught by Mrs. Ada Day and Miss Julia Ashley. The Sabbath school numbers 45. At the latter place, Miss Work has a day and Sabbath school.

Rev. G. W. Leonard lives at Springville, where he has gathered a church of about 15 members, and where the model school under the care of Miss E. Munger and Miss M. Voris numbers 89. The Sabbath school has 111 enrolled. Mr. Leonard preaches also at Spanish Fork, where Miss Lucy Perley is beginning to build up a school. Springville is 55 miles south of Salt Lake City.

Twelve miles further south is Payson, where for four years Mr. Leonard has sustained a work which now shows good and encouraging results. Rev. J. A. L. Smith is the minister in charge, and Miss Amelia Woodruff teaches the school, which numbers 45; Sabbath school, 39.

Twenty-five miles further south, Rev. C. M. Fraser resides and has charge of Nephi and several neighboring towns. The school at Nephi is taught by Miss Marcia A. Scovel. Enrollment, 30; Sabbath school, 37.

At Fillmore, the former capital of Utah, 165 miles south of Salt Lake City, Rev. W. A. Hough preaches to a growing congregation in the old State House. Misses McKean and Craig have a school of 40. The Sabbath school numbers about the same. Mr. Hough also has two outlying points, viz: Kanosh and Scipio.

At Parowan, 260 miles south of Salt Lake City, a school is taught by Mrs. W. C. Cort and Miss Grace Canning, which now numbers 38. The Sabbath school is an attractive feature of the work. At Cedar City, about 15 miles south of Parowan, Miss Eliza Hartford is working and praying under tremendous difficulties. Both these points are under the care of Rev. W. C. Cort.

At Silver Reef—a mining camp about 20 miles north of St. George—we have a church of about 12 members, and a working Sabbath school. Here

the school is supported by a public fund raised by taxation and tuition. As it is a *Gentile* town, no mission school is needed. Rev. E. N. Murphy has charge of the church, and preaches also at Toquerville, a Mormon town, where we have successfully opened a school under the instruction of Miss Fannie Burke. The school numbers 12, the Sabbath school 26.

Washington and St. George, "away down South in Dixie," 350 miles south of Salt Lake City, is the circuit of Rev. A. B. Cort. The school at Washington is taught by Miss Virginia Dickey, and numbers 13. Miss R. A. Stevenson teaches at St. George, and has gathered 13 scholars. This is our extreme southern point.

Crossing the mountains east, and returning north by another route, we find Rev. P. D. Stoops at Richfield, with three outlying stations, viz: Monroe, Marysvale and Salina. At Richfield, Miss J. A. Olmsted is the teacher, and the school numbers 27; the Sabbath school, 33. At Monroe, Miss P. H. Wheeler has been teaching, with the exception of a brief interval, four years, and has a school of 37, and a Sabbath school of 44.

Going 35 miles further north, we reach Gunnison, where Miss Crowell teaches a school of 26 and a Sabbath school of 34. This is part of the charge of Rev. G. W. Martin, who lives 15 miles further north at Manti, where we have a church of 16 members, and a school taught by Misses Galbraith and Leonard. Mr. Martin preaches regularly also at Ephraim, north of Manti. Our church at Ephraim numbers 13. The school is under Miss Rea's instruction. A Sabbath school also flourishes here. Ephraim is 15, and Manti 22 miles south of Mt. Pleasant.

The next and last circuit consists of a church and four mission schools, under the care of Rev. Wm. Willson. The church is at Mount Pleasant, with a membership of 42. The Sabbath school has an enrollment of 143. The day school numbers 100, and is taught by Misses Fishback, Stayers and Tubbs. The school at Spring City numbers 18, and the Sabbath school 32, and are under the management of Miss M. A. Young. At Moroni, Mrs. S. M. Sorenson teaches the day and Sabbath school, where about 18 pupils are being educated. A school has been opened at Fairview, 6 miles south of Mt. Pleasant, taught by Miss Sorensen, an efficient graduate from the Mt. Pleasant school. She has 10 pupils.

D. J. McMillan,

Supt. Presbyterian Missions.

PRESBYTERIAN WORK IN SALT LAKE CITY.

The year 1881 has been the most prosperous year that the Presbyterian Church in this city has known since it was organized, ten years ago. Twenty-five have been added to the membership of the church, the attendance upon the services has been greater, the Sabbath-school is in better condition than ever before, and more good has been done.

On Sunday evening, Nov. 13, interesting services were held to commemorate the tenth anniversary of the church's organization, and a large audience was present. During the past year the church grounds have been carefully graded and sodded, and a neat fence put around the premises, the total cost of the two improvements being something over \$600.

Through the Christian generosity of Prof. and Mrs. Coyner, the pastor has been presented with an attractive and commodious residence, containing seven rooms and a bath-room, on condition that, when he is through with it, he shall turn it over to the church for a permanent parsonage. So that both financially and religiously the church has been very prosperous during the past year.

It has also been a very prosperous year for Presbyterian work in the Territory. Five ministers and eleven teachers have been added to the working force during the year, and seven new schools have been opened.

All this work, in connection with the grand work done by other Chris-

tian denominations, affords ground for the belief that, within the next ten years the Christian religion will be supreme in Utah.

COLLEGIATE INSTITUTE.

In the winter of 1873-74, Prof. John M. Coyner, of Indianapolis, Indiana, spent a few days in Salt Lake City, on his way to the Pacific Coast. While in the city he made the acquaintance of Rev. Josiah Welch, pastor of the Presbyterian church, and from him learned the religious and educational status of the Territory. They both agreed that Utah furnished a remarkable field for future educational enterprise, and that the Presbyterian Church should be in the front ranks of those engaged in this important work; and when they parted, as Prof. Coyner left for San Francisco, he said to Mr. Welch:

"When you get ready to inaugurate your educational work, let me know, and, God willing, I will aid you."

But neither one expected events to develop so rapidly. At that time only a lot was purchased, but not paid for. But in less than twelve months a large church was erected, with basement rooms; and, true to previous agreement, Prof. Coyner had been invited to, and had accepted, the superintendency of the Salt Lake Collegiate Institute, which was opened in the basement, on the 12th of April, 1875.

The growth of the school from thirty pupils, with no facilities, no resources, to a permanent school of two hundred pupils, with an organized faculty and a board of trustees, and a system of graded instruction equal to the best schools in the State; a well-defined course of study, embracing nine years, and school property worth \$16,000, has been most remarkable.

Since its organization seventeen teachers and over six hundred pupils have been connected with the school. The pupils have not only come from Salt Lake City and Utah Territory, but from Nevada, Idaho, Montana and Wyoming. No special efforts have been made to give the school publicity, yet its character has become so established for order, systematic training, and intellectual culture, that it is recognized as one of the leading schools of the Rocky Mountain regions.

The course of instruction in the High School embraces four years and includes both classical and scientific studies. The classical prepares the pupil for the best colleges in the East.

Over two hundred pupils have been enrolled during the present year, commencing Sept. 6, 1881, and the prosperity of the school in every respect excels that of any previous year in the history of the institution.

Methodism in Utah.

May 8, 1870, Rev. G. M. Peirce, the first Methodist preacher in Utah, arrived, with his family, at Salt Lake City, and began the work of planting Methodism on Mormon soil. One week later he began his labors in Independence Hall. Faust's Hall (an unfinished hay-loft over Paul & Malloy's livery stable) was rented at \$600 a year. This hay-loft was seated and made ready for use in less than two months after Mr. Peirce's arrival. Oct. 16, 1871, ground was broken for the present church edifice, and Dec. 31 the first story was ready and the first service held.

June 15, 1880, Mr. Peirce visited and preached at Corinne. One month later Bishop Ames and Chaplain McCabe held services, morning and evening, in the Opera House. At the close of the evening service the chaplain raised, by subscription, \$1,000 for building a Methodist church, which sum was increased the next day to \$1,400. A lot was purchased, and eight days afterwards a contract was let for building the church, and two months later

the edifice was dedicated by the Chaplain, assisted by Rev. G. M. Peirce. The church cost \$4,000, and was the first regular church dedication in Utah.

Mr. Peirce was appointed superintendent of the Methodist missions in Utah. Through his efforts the work was extended to other points. Theatres, halls, railroad depots, etc., were used as preaching places, and to prepare the way for church buildings. To-day Methodism has church edifices at Ogden, Salt Lake City, Corinne, Tooele, Bingham, Provo and Beaver, valued at \$61,500; parsonages at Corinne, Provo and Frisco, valued at \$1,000; total value, \$62,500. On this property there is an indebtedness of only \$3,400.

The society at Frisco use the district school-house for church purposes. The membership of the several churches numbers 189. Of course many have removed or died, especially within the past year. Take Salt Lake City church as an illustration. Since its organization there have been 205 removals and deaths. Of the present membership of this church about one-half have been received by Rev. L. A. Rudisill, within the past fifteen months.

During the past year, ending July, 1881, the congregations of the mission contributed for the several general church collections, \$208 10. Paid on church indebtedness, \$421 50. Raised for repairs, \$542 90, and for incidental expenses, \$2,262; total, \$3,434 50.

There are eleven preachers connected with the mission. "The Rocky Mountain Christian Advocate," a monthly paper, edited by Revs. G. M. Peirce and L. A. Rudisill, is published in the interest of Methodism.

SCHOOL WORK.

Whoever has thoughtfully considered the relations that the Christian church sustains to the peculiar civilization of this New West, and its antagonism to the religious despotism of this Territory, must recognize the fact that, whatever permanent success it may have attained, and whatever influence it may have exerted upon the Mormon community, has been mainly through the school work of the church. Utah owes her better civilization, her culture in American principles, and her broader thought to the Christian schools, established along with the planting of the churches.

The Methodist Church opened its first mission school in Salt Lake City, September 20, 1870, with an enrollment of 28 pupils. It gained rapidly in favor and influence in the city, and for a time its permanent success seemed assured. By reason of untoward circumstances it lost its prestige and reached a very low ebb. During the past year, however, a renewed effort has been made to establish it on a permanent basis, and make it the central school of the church for the Territory. A new and vigorous policy is now being pursued to accomplish this end.

The success of the school thus far during the present year, through the untiring energy of the principal, Rev. T. B. Hilton, A. M., and the faithful work performed by his associate teachers, is very gratifying. There has been a continued increase in the number of pupils in attendance, a higher degree of efficiency attained, and a growing confidence in the community in its ultimate success.

The large Methodist church building is being remodeled so as to furnish commodious and pleasant accommodations for the use of the school. On the first floor, to the left of the main entrance, there is a music room, and to the right is the principal's room. In the eastern part of the building is a large recitation room, another on the west and another on the north. All are well lighted and pleasant rooms. On the second floor, the north transept of the large audience room has been partitioned off for an art gallery. The south transept is also to be cut off and the gallery removed, to be used for library, cabinet and museum. The main room will be used for chapel and church purposes, with a seating capacity of five hundred.

In addition to these improvements, the Woman's Home Missionary So-

ciety intends to proceed with the erection of a new building for a boarding hall and dormitories. This building will be about 40x60 feet, three stories high, and will adjoin the church on the east and north. It is intended to have this in readiness for the opening of the next ensuing year, when pupils from abroad will be under the personal supervision of the teachers, and will be boarded at the lowest possible rates.

Eventually there will be an extension of this building to the front and rear, and an open court between the two.

It is the purpose of the church to develop this school into a university. As tributary to this, Seminaries have been established at Ogden, Tooele, Beaver and Provo, where new and permanent improvements in school-buildings have been made during the present year.

Wherever the school work has been entered upon with vigor and confidence, and its permanence established in the community, it has been successful, and its positive influences have been marked and far-reaching. The greatest evil that has befallen the mission work of the Methodist Church in Utah has been through constant changing of pastors and teachers. A well-defined, patiently continued policy will bring complete success.

Our schools, as those of other churches, must continue to be not the *nurseries* alone, but the *larger* fields to be cultivated by the church. From them must come its full harvest.

The following is a tabulated statement of the results of twelve years in Utah from the reports of the Mission Conference, 1881:

Locality.	Church Property.		Membership of Churches.	Day Schools.	Sunday Schools.
	Value.	Indebtedness.			
Salt Lake.....	\$50,000	\$ 900	80	125	200
Ogden.....	5,000	2,500	40	90	70
Corinne.....	600	—	—	—	—
Tooele.....	1,500	250	3	85	80
Provo.....	2,000	2,000	37	50	130
Beaver.....	2,500	—	13	80	60
Bingham.....	500	—	—	—	—
Frisco.....	250	—	16	—	76
Total.....	\$62,350	\$5,650	189	430	616

The Loyal Citizens of Utah.

A general meeting of the citizens of Salt Lake City was called by the Anti-Polygamy Society, Sunday evening, Feb. 26, 1882, in the Methodist church, to consider the questions of the times in regard to Utah.

Long before the hour of meeting the house, although the largest Gentile assembly-room in the city, was packed even to the last standing-room. The meeting was enthusiastic, yet orderly. The speakers were: Rev. R. G. McNiece, Gov. Eli H. Murray, Judge J. S. Boreman, and Gen. M. M. Bane.

The position taken by all the speakers, and enthusiastically received by the audience, was that Utah must be placed in harmony with the rest of the nation.

The following resolutions were read by Mrs. Cook, the president of the society, and adopted, only six voting in the negative, although many Mormons were in the audience.

Let it be once understood that the Government, without any failure, will stand firm on the Utah question, and many thousands of the so-called Mormons will gladly enroll themselves on the side of right and law; but the vacillation heretofore shown has disheartened them.

THE RESOLUTIONS:

WHEREAS, The petitions of the Mormons, memorializing Congress not to disturb the existing order of things in Utah, directly commit every Mormon to the endorsement of polygamy, in defiance of the laws; and,

WHEREAS, These same petitions, by their signatures, reveal the absolute slavery of the Mormon people to their chiefs; and,

WHEREAS, The frantic exertions of the Mormon leaders to put off the possibility of enforcing the laws in Utah show their mortal terror at the prospect of losing political power: Now, therefore, the Woman's National Anti-Polygamy Society, being composed of old residents of this Territory, who are familiar with the situation here, does hereby

Resolve, That, for more than thirty years, Utah has been under the control of this unlawful element; that under that control this Territory has been made a mere dependency of a hostile creed; the rights of real citizens have been stolidly denied; the ballot has been prostituted, women dishonored, and every sacred element of home destroyed.

Resolved, That every mercy of the Government extended to the Mormons has been scoffed at by them; that the failure of the Government to enact effective laws has been treated as an interposition of God to protect this people, and that every weakness of the Government in failing to make its laws sovereign here has been used to strengthen this kingdom.

Resolved, That the Government of the United States can no longer afford to leave the control of a great Territory in the hands of a people who hold a higher allegiance to the heads of a creed than to the Republic.

Resolved, That it is unbecoming the dignity of the Government of the United States, and a steady menace to its power, to leave the management of a great Territory in the hands of men who are in no sense real citizens, and who, even in memorials to Congress, give notice of their determination to continue to resist the laws.

Resolved, That nowhere, under any civilized nation, except in Utah, are men and women who are felons under the law given the ballot, the jury-box and the control of the government.

Resolved, That this Society, speaking in the name of the outraged womanhood of Utah and for the forty thousand real citizens of this Territory, beseech Congress to make no more delays, to rely no longer on half-way measures, but at once to take from the Mormons all political privileges, until they conclude to accept as sovereign the laws of the United States.

Resolved, That Congress owes it as a duty to the Government and to the loyal people of this country to amalgamate the Edmunds, the Shallenberger and the Willits bills, and make of them a law for the government of Utah; until, by their submission to the laws, the majority here shall prove that they are entitled to be trusted as citizens.

Resolved, That the Edmunds bill alone is fatally defective, inasmuch as, while it forbids the holding of office and the exercise of the franchise by polygamists, it provides no effective redress against the perjury of the men here who are not bound by an oath, and, if passed in its present form, there is great danger that it will, like the anti-polygamy law of 1862, become a dead letter on the statute books.

Resolved, That we believe that a Commission of sterling citizens of this Territory, given full legislative powers, working under the supervision of Congress, is the only real and prompt and merciful remedy for Utah's wrongs.

Resolved, That the croak of the Mormons that the enforcement of the laws of the United States will cause a business depression is a matter which Congress should not consider until a retail trade is deemed of more importance than the great principles on which the Republic rests.

Are Mormon Women Happy in Polygamy?

The best answer to this question is to be found in the experiences of Mormon wives, as related by themselves.

Mrs. H—— came to Utah a devout Mormon. When her husband decided to take another wife, she accompanied him to the Endowment House, as the cruel law of "celestial marriage" commands, but when Brigham Young asked the prescribed question:

"Do you give this woman to your husband, even as Sarah gave Hagar to Abraham?" she answered:

"Yes and No."

"What do you mean by such an answer?" the Prophet demanded.

"I mean yes, if he cannot go into the presence of his God without this sacrifice on my part; but if I consult my own heart, *No, No!* a thousand times *NO!*"

She says, "On my way home from the Endowment House that day, I fainted three times; yet, so determined was I to do my whole duty, that I welcomed the new bride to my house, as a sister—but oh! the martyrdom of the weeks that followed. At last, when on the verge of madness and suicide, I thought—"I will know whether the fault is in the system, or in my own rebellious heart; I will go to those who are wiser and better than I, and learn whether they have become reconciled to such a life. Accordingly, I paid a visit to two of the Prophets' plural wives, to whom we were always taught to apply for counsel."

One of them said: "I have shed tears enough since I have been in polygamy to drown myself in twice over." The other said: "The plains, from the Missouri to this valley, are strewed with the bones of those whom this system has killed, and the cemetery on the hill is full of them, but every one of these women is now wearing a martyr's crown."

Miserable comforters, truly. But I thought I would make one more trial. I went to Brother C——'s. This was called a model polygamous family. The two wives were said to live together like the most affectionate sisters. I called on the first wife; told her how I felt, and asked: "Sister C—— is the fault in our religion, or in my own wicked heart? Are you happy in polygamy?"

She replied: "I have never seen a happy day or hour since my husband's second marriage; I have never laid down on my bed at night without drenching my pillow with tears."

"But perhaps the second wife feels differently," I said.

"You can ask her. She is in the next room."

I did so, and this was her reply: "For the sake of peace, I have given up everything. I have no longer a single right, either as woman or wife. If it had not been for my child, I would have ended my troubles by throwing myself into the river long before this."

"No comfort or help here," but deliverance was near, though I knew it not. I used to go down into my cellar to pray, and there, with my burning forehead pressed against the cold stones, I would plead that my rebellious will might be subdued; but the more I prayed the worse I felt; the more it seemed that if God had laid such an intolerable burden on woman, he must be a cruel tyrant instead of a kind Father. At last, one day when I was praying, these words came to me, as distinctly as though a human voice had spoken them in my ear:

"My child, it is man, not God, who has laid this cruel burden upon you."

From that moment I was free. I no longer prayed to be reconciled to polygamy, but fought against it with all the strength of my soul.

MRS. A. G. PADDOCK.

The Organization of the Mormon Church.

By Arthur L. Thomas, Secretary of Utah.

In 1880, the officers and members of the Mormon Church were as follows:

Three High Priests, who comprise the First Presidency.

A Quorum or Council of Twelve Apostles.

Forty-eight officers ordained as Patriarchs, who are also High Priests.

Three thousand two hundred and seven Ministers, who are known as High Priests.

One Presiding Bishop and two Counselors.

One Patriarch of the Church.

Four thousand one hundred and fifty-eight Members of the Seventies (an organization in the Church).

Ten thousand and eighty-five Elders.

One thousand two hundred and ninety Priests.

One thousand four hundred and fifty-nine Teachers, and three thousand two hundred and twelve Deacons.

The general organization of the Church is divided into twenty-three stakes of Zion, each of which is presided over by a President and two Counselors, who are also High Priests; also by a High Council consisting of Twelve High Priests. The twenty-three stakes are further divided into wards, each of which is presided over by a Bishop and two Counselors, who are also High Priests. The Bishops number two hundred and sixty, with five hundred and twenty Counselors.

A number of scattering villages are in the charge of a Presiding Priest.

In Utah Territory, the total number of members in the Church, over eight years of age, was fifty-five thousand six hundred and seventy-six (55,676); and of children under the age of eight, thirty-four thousand seven hundred and one (34,701)—a total church population of ninety thousand three hundred and seventy-seven—(90,377).

The number of members over the age of eight, and of children under the age of eight, in Idaho, Wyoming, Arizona and Nevada is estimated to be—members, 12,000; children, 8,000. The numbers in other States and Territories cannot be arrived at, but is not very large.

The above figures are from the report of President Taylor.

The persons engaged in other States and foreign lands as missionaries, have not been included in the statement of members.

The population of Utah Territory, returned by the census enumerations, was one hundred and forty-three thousand nine hundred and sixty-two (143,962).

Four large Temples have been built, or are building, at the following places: Salt Lake City, Salt Lake County; Logan City, Cache County; Manti City, San Pete County; and St. George City, Washington County. The majority of the Bishops' wards have erected Meeting Houses, others use district school houses, which, in the main, have been built by taxation. In the large cities, as a rule, the people have erected a central Meeting House.

Branches of the Church are organized in (probably) every State and Territory in the United States, and in Great Britain, Scandinavia, Germany, and other European Nations, and also in New Zealand, Austria, and some of the Pacific Islands.

The High Priests who compose the First Presidency are popularly designated "President and two Counselors,"—the President being, to all intents and purposes, the head of the Church. The voice (or opinion) of the three composing the First Presidency is equal, in the consideration of certain questions which may arise, to the voice of the Twelve Apostles; and the voice of the Twelve Apostles is equal to the voice of the High Council (numbering forty-eight)

The people of the wards are under the control of the Bishops; the Bishops report to the Presidents of stakes, and the Presidents of stakes to the First Presidency.

The duties of the Bishops may be stated as follows: In presiding over a ward they are expected to look, principally, after the temporal interests of the community; to look after the poor, widows, etc. The Bishop and his two Counselors form, with him, a court, known or designated as a Bishop's court, and they investigate and try all minor cases that may come up before them in the ward, whether of a temporal or spiritual nature. They settle difficulties between members, and sit in judgment upon transgressors. From the decision of this Bishop's Court an appeal can be taken up through the various organizations to the First Presidency, which is, in effect, the Supreme Court. The Bishop and his Counselors are also assisted by a corps of officers, Priests, Teachers and Deacons, who aid them in the supervision of the ward and all affairs connected therewith.

The Presidents of stakes have like authority, and like assistance in their respective stakes, and the power of control narrows, as it ascends, until the First Presidency is reached—the whole forming one strong government, absolute in itself.

The Church government, unlike that of any other church, is, in many respects, similar to the Territorial government, the stakes occupying the place of counties.

The Church collects from its members for the following objects:

Tithing being 10 per cent. of their income.

The building of Temples.

Relief of the Poor.

Missionaries, etc.

In localities, collections are made for objects in addition to the above. In Salt Lake stake, for instance, the people have been building an Assembly Hall as well as the Temple; and in some of the wards local Meeting Houses are being erected, and work of like character.

The Bishop does not collect the tithing by virtue of his office; although it may be paid to him; but the tithing is under the control of the Presiding Bishop, who has agents in every organized stake. The Presiding Bishop is under, and subject to, the control of the First Presidency.

The Tithing in 1870 amounted to \$425,000. In 1880 to \$540,000. In these years large amounts were donated for other purposes.

The amount collected for Temples in 1880 is about \$300,000.

The Legislature, by act of January 12, 1856, incorporated the "Perpetual Emigrating Fund Company," under which the Church has created an Emigration Fund to assist emigrants in coming to Utah. The amount of this fund cannot be accurately stated, but it is known to be materially lessened by failure of the parties benefited to return the amount advanced. In 1880, the amount of principal unpaid, with interest, amounted to \$1,600,000, and the amount on hand for the use of emigrants was said to be limited to \$10,000.

Under the direction of the Church, "Co-operative Mercantile Institutions" have been established in nearly every settlement. The parent institution, at Salt Lake City, is a mammoth concern, and the Church owns over one-third of the capital stock, valued at over \$400,000. This institution was formed for the purpose of depriving Gentile and apostate Mormon merchants of the Mormon trade. Under the auspices of the Church, Relief Societies, and Mutual Improvement Associations, for the young men and women, have been formed in every settlement of importance in Utah and the surrounding Territories, all of which are attachments of the Church, and work in its interest.

"The Church of Jesus Christ of Latter-day Saints" was incorporated by act of the Legislature, approved February 8, 1851.

The Gentiles of Utah.

From the Salt Lake Tribune, March 2, 1882.

A fight for a righteous principle is a spectacle which always, when persistently maintained, brings to its support the best sentiments of mankind. Such a contest has been going on in Utah ever since Henry Lawrence and his associates were expelled from the Mormon Church, thirteen years ago. There were wranglings and complaints before that time, but at the moment those men stood up in "the School of the Prophets" and raised their voices in favor of free speech and free thought, the battle was joined, and there has never been a truce called since.

In passing, it is only fair to remember that deeds of less heroism than those men performed in that act have made many a man immortal. They knew that to do what they proposed to do was equivalent to taking their lives in their hands; they knew that if their lives should be spared, they would be ruined in business and that the community in which they had lived since childhood would as completely ostracize them as though they had been convicted of an infamous crime. If any one thinks that to face such a prospect does not require some real manhood, such an one has yet to be tried to see how much his heart strings will bear before they break.

The little band that have been fighting here have been at times the sport of the outside world; at other times their sincerity and integrity have been doubted; at other times they have been damned with faint praise by the far off press of the East, while more than once the Mormon people have been pictured as the model colony, the possessors of all the virtues, the wonderful race that caused a garden to bloom in the desert, and which under heart-breaking persecutions have been patient, gentle and God-fearing.

Against all, the fight has gone on, and bye and bye we mean to call over the names of those to whom especial thanks are due. It has been a weary contest, but from the beginning the watchmen on the heights have been able to report a steady advance. While obtaining little help from without, the minority at last began to make an impression on the Chinese wall of cruelty, bigotry and superstition, which had been upreared around Utah.

At last it was possible to publish an untrammelled press. That was something. When the steady respirations of a free press are heard daily in the atmosphere of a State, that State swiftly begins to take on more gentle attributes. Then in the air there began to be heard church bells and the songs of children singing in other than Mormon schools. Here and there a home was made where over the life of the wife and mother there never fell the shadow of that fear which haunts the hearts of Mormon wives, and makes a burlesque of the sanctity of Mormon homes.

All these influences at last had the effect to kindle a feeling throughout the Nation that the shame and dishonor of Utah should be removed. So pronounced has that feeling become during the last year that now the Mormon leaders are making frantic appeals to the Gentiles to help them lest loss comes to their business. It is as though a beaten army were to send a flag of truce to the host triumphantly advancing to a final charge, to halt and disband, because were they to continue to advance some mule in the baggage train might break his halter and stray away. Almost without exception the Gentile lines have stood firm. If there have been, here and there, mercenary deserters, they have not been missed from the close ranks. They have resisted all appeals to their cupidity; they have been flattered, threatened and coaxed by turns and still have been true.

They are not unmindful that the day of deliverance may still be put off, but they feel that now the edict has gone forth that polygamy and Church

rule in temporal affairs must cease; that this slogan has been taken up by the voice of the Nation and that public sentiment will never be satisfied, will never slumber again, until deliverance shall be accomplished. And they are not selfish. They know they are not working for personal advantages; they do not expect to reap any financial or political rewards that every other man in Utah will not share. But they do believe that in the change this Territory will be transfigured; that it will be like a transfusion of healthy blood to arteries spent with the taint of poisoned wounds; that such prosperity will follow as was never dreamed of, and more than all they believe that in ten thousand homes, where now they are talked of as enemies, there will come rejoicing, and that in tens of thousands of women's hearts, now bowed down with a sense of degradation and shame, there will be such thankfulness and gratitude as the slave feels when at last the shackles are broken from his wrists, when from his soul the shadow is removed and the mantle of serfdom is exchanged for the sovereign robes of citizenship.

Utah and Mormonism.

Extract from an Article in the International Review, by Judge J. R. McBride.

Every member of the Territorial Legislature is a Mormon. Every county officer is a Mormon. Every Territorial officer is a Mormon, except such as are appointive. The schools provided by law and supported by taxation are Mormon. The teachers are Mormon, and the sectarian catechism, affirming the revelations of Joseph Smith, is regularly taught therein. The municipal corporations are under the control of Mormons. In the hands of this bigoted class all the material interests of the Territory are left, subject only to such checks as a Federal Governor and a Federal judiciary can impose. From beyond the sea they import some thousands of ignorant converts annually—and, while the non-Mormons are increasing, they are overwhelmed by the muddy tide of fanaticism shipped in upon them. The suffrage has been bestowed upon all classes by a statute so general that the ballot-box is filled with a mass of votes which repels the free citizen from the exercise of that right. If a Gentile is chosen to the Legislature (two or three such instances have occurred), he is not admitted to a seat. Although the act of Congress—June 23, 1873—requires the Territory to pay all the expenses of enforcing the laws of the Territory, and of the care of persons convicted of offenses against the laws of the Territory, provision is made for a jurors' fee in criminal cases only, and none is made for the care of criminals.* While Congress pays the legislative expenses, amounting to \$20,000 per session, the Legislature defiantly refuses to comply with the laws which its members are sworn to support. And the same body, though failing to protect the marriage bond by any law whatever requiring any solemnities for entering it, provided a divorce act which practically allowed marriages to be annulled at will.† Neither seduction, adultery nor incest finds penalty or recognition in the legal code. The purity of home is destroyed by the beastly practices of plural marriage, and the brows of innocent children are branded with the stain of bastardy, to gratify the lust which cares naught for its victims. Twenty-eight of the thirty-six members of the present Legislature of Utah are reported as having from two to seven wives each. While the Government of the United States is paying these men their mileage and *per diem* as law-makers in Utah, those guilty of the same offense outside of Utah are leading the lives of felons in convict cells. For eight years a Mormon delegate has sat in the capitol at Washing-

*See Report of Attorney-General United States, 1890-91.

†Act of March 6, 1862.

ton having four wives in his harem in Utah, and at the same time, under the shadow of that capitol, lingers in a felon's prison a man who had been guilty of marrying a woman while another wife was still living.

For thirty years have the Mormons been trusted to correct these evils and to put themselves in harmony with the balance of mankind. This they have refused to do. Planting themselves in the heart of the continent, they have persistently defied the laws of the land, the laws of modern society, and the teachings of a common humanity. They degrade women to the office of a breeding animal, and, after depriving her of all property rights in her husband's estate, 1 all control of her children, 2 they, with ostentation, bestow upon her the ballot in a way that makes it a nullity if contested, and compels her to use it to perpetuate her own degradation if she avails herself of it.

No power has been given to the Mormon hierarchy that has not been abused. The right of representation in the legislative councils has been violated in the apportionment of members so as to disfranchise the non-Mormon class.³ The system of revenue and taxation was for twenty-five years a system of confiscation and extortion.⁴ The courts were so organized and controlled that they were but the organs of the Church oppressions and ministers of its vengeance.⁵ The legal profession was abolished by a statute that prohibited a lawyer from recovering on any contract for service, and allowed every person to appear as an attorney in any court.⁶ The attorney was compelled to present "all the facts in the case," whether for or against his client, and a refusal to disclose the confidential communications of the latter subjected the attorney to fine and imprisonment.⁷ No law book except the statutes of Utah and of the United States, "when applicable," was permitted to be read in any court by an attorney, and the citation of a decision of the Supreme Court of the United States, or even a quotation from the Bible, in the trial of any cause, subjected a lawyer to fine and imprisonment.⁸

The practitioners of medicine were equally assailed by legislation. The use of the most important remedies known to modern medical science, including all anæsthetics, was prohibited except under conditions which made their use impossible, "and, if death followed" the administration of these remedies, the person administering them was declared guilty of manslaughter or murder.⁹ The Legislative Assembly is but an organized conspiracy against the national law, and an obstacle in the way of the advancement of its own people. For sixteen years it refused to lay its enactments before Congress, and they were only obtained by a joint resolution demanding them. Once in armed rebellion against the authority of the Nation, the Mormons have always secretly struggled for, as they have openly prophesied, its entire overthrow. Standing thus in the pathway of the material growth and development of the Territory, a disgrace to the balance of the country, with no redeeming virtue to plead for further indulgence, this travesty of a local government demands radical and speedy reform. Let the parent Government take the management into its own hands, discharge the incompetent and treasonable agents who have for thirty years made Utah a reproach and a hissing among men, and purge out of its civil code every vestige of that ecclesiastical taint from which it has suffered for a generation. Justice to the priest-ridden people of Utah; humanity to her rising generation, destined to be slaves of a cunning and remorseless theocracy, or free citizens of a redeemed commonwealth; protection to the brave and patriotic non-Mormons who have watched and waited for the dawn of freedom, while her light seemed but a spark in the wilderness, call upon the Nation to act without delay. Shall that call be again heard in vain?

1 Act of February 16, 1872.

2 Secs. 1 and 2, Act of February 3, 1852.

3 See Act of January 17, 1862.

4 Act of January 7, 1854, Sec. 14.

5 Acts of January 21, 1853, and of January 1855, Sec. 22.

6 Act of February 18, 1852.

7 Act of February 18, 1852.

8 Act of January 14, 1854.

9 Sec. 106, Act of March 6, 1852.

To the Patriotic Citizens of America.

As pastors of churches and principals of schools in Salt Lake City, we realize that it is our duty, not only as Christian workers but as citizens of the commonwealth, to use our influence to direct, in the right channel, public opinion in reference to the Mormon question. While we recognize the fact that as ministers of the Gospel and as teachers our province is primarily to preach Christ as the Savior of mankind and to instruct the rising generation, yet we claim the privilege as citizens of taking part in the discussion of those problems that involve the dearest interests of society. We, in common with the masses of American people, recognize the facts that the so-called Mormon Church, in its exercise of political power, is antagonistical to American institutions, and that there is an irrepressible conflict between Utah Mormonism and American republicanism; so much so that they can never abide together in harmony. We also believe that the growth of this anti-republican power is such that if not checked speedily it will cause serious trouble in the near future. We fear that the nature and extent of this danger are not fully comprehended by the Nation at large. The question has been regarded mainly from the standpoint of polygamy, while the fact has been overlooked that in the fundamental organization of the so-called Mormon Church there is a kingdom within a kingdom—indeed a subjection of the civil to the ecclesiastical power. There is no national contest with Mormonism regarded simply as a religious belief. We all fully accord to the Latter-day Saints the same right to believe in and worship God according to their consciences that we claim for ourselves. But when they take the ground that their religion leads them to set aside Constitutional law and the recognized claims of civilized society, we hold that they forfeit the consideration otherwise due them.

Has not the time fully come when this important part of our republic should be brought into harmony with the rest of our Nation? While it is true that a large proportion of the adult population are of foreign birth, and are generally ignorant and unlearned in regard to those things that fit them to be intelligent citizens of a free government, it is also true, as we believe, that under proper training they would in time become liberty-loving, patriotic citizens, as they are now industrious and economical. But they are so controlled by the Mormon leaders that until this power is broken by some means, there is no hope that Utah will ever be in harmony with the rest of the Union. We fully believe that the welfare of Utah, as well as that of the Nation, demands that the political power of the Mormon hierarchy be at once effectively and permanently broken. As to the best means by which this should be done—while we have our several opinions—we leave this for statesmen to determine. But after this is done, the work of redeeming Utah to American ideas will be just begun. True reformation may be aided by legal enactments, but is permanently secured only by moral forces. The pure Gospel of Christ, which lifts up fallen humanity, and a system of education that gives vigor as well as individuality to our manhood, are the great agencies that are needed to redeem Utah.

Therefore, in the spirit of our blessed Master, who hesitated not to condemn the rulers who placed burdens on the people grievous to be borne, and yet said to the repentant sinner, "Neither do I condemn thee; go, and sin no more,"—we appeal to you in behalf of Utah, that you secure to her that freedom from ecclesiastical control that will enable her people to become liberty-loving and law-abiding citizens, and have the benefits of a free education. We also earnestly entreat that there be no compromise with wrong-doing, but that

now, once for all, the principle be settled that Constitutional law is not "Constitutional license," and that when any so-called "Church" assumes the prerogatives of a State, and under the pretence of a religious belief sets aside law as well as violates the fundamental principles of civilized society, it forfeits the respect and protection which otherwise it has a right to expect.

R. G. McNIECE,
Pastor First Presbyterian Church.

D. S. TUTTLE,
Bishop of Utah and Idaho.

D. L. LEONARD,
Supt. Congreg'l Home Missions for Utah.

L. A. RUDISILL,
Pastor of Methodist Church.

J. M. COYNER,
Prin. Salt Lake Collegiate Institute.

G. D. B. MILLER,
Head Master St. Mark's School.

E. BENNER,
Principal Salt Lake Academy.

T. B. HILTON,
Principal Salt Lake Seminary.

The Solution of the Problem.

In our estimation, the only practicable solution of the Utah problem, from a political stand-point, is the one referred to in the foregoing pages, namely, the prompt and effectual separation of church and state. Polygamy is a crime against Constitutional law and the laws of civilized society; but it is only a branch of the parent stock—ecclesiastical despotism. It might be lopped off, and the treason of the so-called Mormon church would remain just the same. Why should not this church be required to take its place subordinate to the state, the same as the Presbyterian, Methodist, or any other church? It has been tried for thirty years, and the American people have at last realized the fact that it is a foe to the American Republic. Radical means are sometimes the best. The Government has postponed action too long already, and if the same course is continued much longer, in our judgment, there will be no peaceable solution. For the last thirty years the Mormons have been able to turn every movement against them to their aggrandizement. Even the death of our late President is quoted as a proof that the Lord is on their side. Let them still go on, with impunity breaking the laws, notwithstanding the pressure of the public uprising, and we are free to say that, in the future, nothing but the sword will solve the problem.

But if the Government will now stand firm, and put the political power of the Territory into the hands of a Legislative Commission, composed of upright, loyal, well-informed citizens of Utah, until the people can have an opportunity to be educated, by free schools, free speech, and a free press, so that they can manage their own Legislature, independent of priestly control, the question will be settled without serious trouble.

But this is only the solution from a political stand-point. Legal enactments restrain crime, and thus give an opportunity for the moral forces to reform society. True reformation must come from the heart. Fallen humanity must be lifted up, debased manhood must be purified, and society in general be placed on a virtuous foundation. This can only be done through the influence of the pure gospel of Christ, aided by the American system of free education. The progress of the Christian mission work in Utah, for the last ten years, in both church and school departments, shows that the heart of the nation beats in true sympathy with the best interests of her people. And we have faith to believe that, with a proper combination of political and moral influences, Utah can, in a very few years, be brought into full accord with the rest of the country.

J. M. COYNER.

Who are the Writers in the Hand-Book?

As the HAND-BOOK is intended to be a book of information, it is proper that a statement be made in regard to the reliability of the evidence it furnishes, for it will be observed that each article has the name of its author attached. We therefore notice the writers in the order of the table of contents:

Mrs. Horace Eaton is the wife of Rev. Horace Eaton, D. D., of Palmyra, N. Y. She is a lady of culture, and her statements are worthy of the fullest credence. Prof. J. M. Coyner, graduated at Hanover College, Indiana, in 1852, and has been for 30 years a professional teacher. He has been for the last seven years Superintendent of the Salt Lake Collegiate Institute. The Endowment Expose was written by Miss Carrie Owens, who was the principal witness against her husband Miles, who was convicted of polygamy two years ago, on her evidence. Those who know say that her statements are correct. Rev. R. G. McNiece has almost a national reputation as the pastor of the First Presbyterian Church in Salt Lake City. He has been a resident of the city since June, 1877, and is recognized as an earnest Christian patriot. Prof. T. W. Lincoln has charge of the Academic Department of the Salt Lake Seminary, and speaks from the book. The Professor is also a minister in the Methodist Church. Judge C. C. Goodwin is Editor-in-chief of the Salt Lake *Daily Tribune*, and is regarded as one of the most reliable journalists on the Western coast. Prof. T. B. Hilton, who is the author of the article on Blood Atonement, and which was published in the September number of his *Utah Review*, is the Principal of the Salt Lake Seminary. He has been a resident of Salt Lake for over a year. Gen. M. M. Bane, M. D., was a gallant soldier in the late war, and lost an arm in the defence of his country. He is now the Receiver in the U. S. Land Office in Salt Lake City—a prominent man, an orator and a strong advocate of the best interests of society. Judge J. S. Boreman was for eight years Associate Judge of the Supreme bench of Utah, and resigned, against the wishes of those in authority, to practice law in this city. He is a leading man in the Methodist church, and represented the laymen of this Conference in the last General Conference of his church. Mrs. Jennie A. Froiseth, is chief Editor of the *Anti-Polygamy Standard*, and is doing a noble work in battling for the right. James H. Carleton is unknown to the writer, but as his report is an official document it must be regarded as authority. Gov. Eli H. Murray was an honored citizen of Louisville, Kentucky, a brave and successful General in the Union army, and is one of Utah's most efficient Governors. Hon. O. J. Hollister has been U. S. Collector of Internal Revenue of this Territory for the last thirteen years, and is regarded by all who know him as a gentleman of unimpeachable veracity. The Mission Work has been written by those connected with the several churches, and they have such a reputation at large that mention in this connection is useless. Mrs. A. G. Paddock is the author of several works on Mormonism, is an old resident of Salt Lake City, and speaks of that which she knows. Hon. Arthur L. Thomas is Secretary of the Territory and one of the most efficient officers that the Territory ever had, and gives facts as he has collected them in his official capacity. Hon. John R. McBride is one of the most able of the Salt Lake Bar, an old resident of the city, and is recognized by all as a man of sterling worth. All of these writers are persons of influence and character, and their statements are worthy of the fullest credence.

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